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THE Instructor

AUGUST 1964

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The Fleetness and Responsibility of Youth

by President David O. McKay

NO parent would ever do anything to lessen the sweetness of life in youth. No law has ever been passed to make youth less vigorous, less hopeful. There is no person living who has even had a thought, I hope, of depriving youth of the happiness due them.

Just a word to the youth of this Church. It will not be long until you will be carrying the responsibility of the men and women who are here with us today. Oh, how quickly the years pass! I thought of that not long ago when Sister McKay and I attended the baptism of our 8-year-old grandson. In one instant it recalled to me my own baptism as a boy. It answered a question that I heard asked by someone who was doubting the advisability of baptizing at 8 years of age, stating, "The child knows nothing and does not understand it."

Baptism Symbolic of Purification

However, I was surprised to realize how many things I could remember of that baptism 82 years ago there on the banks of old Spring Creek in Huntsville, (Utah). I seemed to recall the willows that lined the bank of the creek. I could see again the old flour mill in the distance, and I recalled the people who were baptized. A sister from Denmark was one of them. I recalled Peter G. Geertsen who had charge of the baptism. I could hear the words spoken. An 8-year-old boy knows a great deal. I

recalled the significance of that baptism ordinance. Of course, I could not remember all that was said; but I do remember that I was instructed not to swear nor use bad words; that if I had spoken harshly to my mother, I was not to do it any more; that I was never to be disobedient.

These things are just as significant to adults who understand that baptism has a three-fold significance—a burial in water, not sprinkling, not water poured on the head. There is no symbolism in that.

There are three elements in which the human being may be buried: the air, which is our native element; the earth, which is our final resting place; and third, the element of water, symbolizing purification as well as burial. It is really more than a figure of speech. Therefore, when we are buried with Christ by baptism unto His death, just as Christ was raised from the dead by the glory of His Father, even so we should walk in the newness of life.

Our old life is buried. To profane the name of God is buried. Dishonest dealing with our fellowmen is buried. Desecration of holy things is buried. This is one thing which baptism means—we are *born again that we may walk in a newness of life!*

A Child Understands

Everyone does not understand this as we do. A child understands it as the initial ordinance to membership in the Church of Christ. It is the door through which he is to walk. He understands that baptism is in obedience to a command of God. Adults

(For Course 6, lesson of November 8, "People Are Responsible for Their Own Actions"; for Course 16, lessons of October 11 and 18, "The Way of Salvation for All Men"; for Course 24, lesson of November 8, "Free Agency and Choice"; and for general reading.)

can hear the words of the Saviour, “. . . Suffer it to be so now: for thus it becometh us to fulfil all righteousness. . . .” (*Matthew 3:15.*) This is truly significant!

I am not saying that an 8-year-old boy understands that. No, he does not; but he does understand the things significant to him in his boyhood. In part, he is obedient to his parents, particularly in responding to the instructions of the ward officers, in attending Primary, Sunday School, etc., and in telling the truth, a wonderful virtue in childhood.

Choose To Worship the Lord

The years pass quickly when you arrive in your teens. Looking forward, the future seems to be away off; but when you look backward, it seems a short time indeed. Young people must choose the old question as given by Joshua thousands of years ago—it is still the question of today:

. . . Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. (Joshua 24: 15.)

Choose to worship the Lord! That is your choice, young folks, not in the way Joshua put it; but it is your decision now. Every day you have to make a choice—whether it will be for good or for evil.

I wonder whenever I meet young people how many are strong enough to choose the right way. There are some who think that to choose the religious way of life brings unhappiness. Hundreds of thousands, indeed millions of people think that to be religious is to deprive one of the joy of life. One of the most erroneous conclusions of the human mind is to think that to choose a religious life is to deprive one of happiness. There is a big difference between pleasure and joy and happiness. Any animal can enjoy pleasure; a cow, a horse, a lion, or a pig—they know nothing about happiness, about joy. It is surprising how many intelligent men and women choose pleasure instead of happiness or joy.

Religion for Youth

Many years ago one of our early patriots, Patrick Henry, in his old age said: “I have now disposed of all my property to my family.— There is one thing more I wish I could give them, and that is the Christian religion.— If they had that, and I had not given them one shilling, they would have been rich, and if they had not that, and I had given them all the world, they would be poor.”

Sir Humphrey Davy, a great English philosopher, a clear-thinking man who glimpsed the values of the Christian religion, said: “If I could choose what of all things would be at the same time the most delightful and useful to me, I should prefer a firm religious belief to every other blessing. . . .”

I would say to the young people, choose the right life, the religious life, if you please. Choose the happy way of life. It is not in indulgence, not in defiance of the laws of virtue—it is by obedience to the laws of virtue that you are happy. Learn that early in life, then three or four score years will soon pass, and you can look back without any regrets.

The Prodigal Son

Jesus has given us a wonderful example in the parable of the “Prodigal Son.” It touches the heart of man. You will recall that the son of a wealthy man felt irked by his surroundings. He resented family restraint; and, in the second place, he was afflicted (and I use that word advisedly) with self-conceit. He thought he knew more how to handle his portion of the family wealth than did his father. Such self-conceit is an affliction of youth. Young men think they know more when they graduate from university than their parents will ever know. This Prodigal Son had a desire to get enjoyment out of life, and his self-conceit led him into it. He wished to be free, to indulge himself as he would; and so he went to his father and said, “Give me my portion.” He knew he could spend it as he wanted to, and so the father gave him his portion of wealth.

The young man left the family. He had his pleasure. His would-be friends flocked around to share the expenditure of his wealth, and they all had a good time.

The Prodigal Son found that while his money lasted he had many friends; but, finally, when his money vanished, so did those friends. Then he found himself under the necessity of going to work. And the only work that he could find—the lowest place mentioned in the scriptures—was feeding hogs. He would eat of the husks thrown out to these beasts. There is a phrase used in that parable which is very significant. It is, “*when he came to himself.*” The Prodigal Son said that the servants in his father’s employ were better taken care of than he was. So he said, “I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants.” (*Luke 15:18, 19.*) And he went and asked his father’s forgiveness.

"Learn Wisdom in Thy Youth"

Young people, that is a parable that Jesus gave! As in all His parables and sayings, it has a lesson of life. Are we wise enough in our teens to read it? That Prodigal Son had his good time. Any boy or girl can have a good time. No matter what father says, or how mother pleads, any boy or girl can have that kind of good time. She can sneak it; he can sneak it. Sin never was happiness. "Wickedness never was happiness"; we never find it to be so; it is a mirage. I remember reading in a young girl's letter the statement that her sweetheart who had proposed marriage had said to her: "The marriage ceremony is merely a form. Since we love each other, we may take all the liberties." A young man who will talk to his proposed wife in that manner is contemptible! He would deprive that sweet, young girl of that which is most precious in life. He was seeking joy that would not come. He crushed the rose from the hand; it wilted to dust. "Wickedness never was happiness." The man who intends to get something for nothing will probably pay for it in the penitentiary, if he assumes to live wrongfully. "In the sweat of thy face shalt thou eat bread" is an eternal law. Young folks should learn this in their teens. They should learn to put forth an effort to bring joy into their souls.

Youth, Keep Virtue

Young folks, if you would be happy, keep within the bounds of virtue, within the bounds of integrity;

keep within the bounds of beauty of soul which has power even to transform your features.

*You are the fellow who has to decide
Whether you'll do it or toss it aside.
You are the fellow who makes up your mind
Whether you'll lead or will linger behind.
Whether you'll try for the goal that's afar
Or just be contented to stay where you are.
Take it or leave it. Here's something to do!
Just think it over— It's all up to you!*

* * *

*So, whatever it is you are wanting to be,
Remember, to fashion the choice you are free
Kindly or selfish, or gentle or strong,
Keeping the right way or taking the wrong,
Careless of honor or guarding your pride,
All these are questions which you must decide.
Yours the selection, whichever you do;
The thing men call character's all up to you.*
—Edgar A. Guest.

Young people all over the world, I wish you could say just those things, because they are vital to the next few years for your happiness and your joy. I repeat, how quickly those dream years pass! What you do now determines your happiness throughout eternity. So, in the words of Charles MacKay, the Scottish poet:

*If I were a voice—a persuasive voice
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.*

Library File Reference: Youth.

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Here is a large family that has learned to . . .

Respect the Rights of Others

*by Caroline Kimball Berrett**

The Crozier Rodney Kimball family lives in Provo, Utah. The children of this family, 14 in all, have learned that: "Respecting the rights and belongings of others makes people happy." Such a large family could have many problems unless this objective is followed.

When Bruce was born, Jolene hurried to school to tell her teacher about the new, little, baby brother.

"My," the teacher remarked, "it must take a lot of money for so many children."

"Oh," exclaimed Jolene, "we don't buy them; we raise them!"

This is a busy home where there is much love and happiness. Each child has chores to do. Five-year-old Bruce and 4-year-old LeNeve, who are the youngest in the family, pick up their toys, put their

clothes away, often help mother with the dishes, and run many other errands. They also take care of George, the cat, and Shivers, the dog. When their daddy and big brother, Randy, milk Queenie, the cow, Bruce and LeNeve enjoy watching. Sometimes they help brush her and feed her grain and hay. They like to drink milk after it has been strained and cooled. How good it tastes with the cookies Sharon and Ruby, their big sisters, help mother to make.

Clea, age 9, spends much of her time watching and playing with Bruce and LeNeve. Sometimes Clea, Jolene, and Stanley care for the little grandchildren who come to visit.

A very special night comes every Monday. This is family night. Each member of the family has a turn to plan and conduct the program. At this time problems are talked over and worked out. Games are played, songs are sung, and light refreshments served.

One very strict rule of this family is, "No one gets into another person's drawer or personal belongings." Not long ago LeNeve picked up Jolene's 'Tammy' doll, and then she remembered the rule. "Mommie, we don't play with Jolene's 'Tammy' doll unless she says we can, do we?" Putting the doll down, LeNeve

(For Course 2, lesson of October 11, "Respecting the Rights and Belongings of Others Makes People Happy"; for Course 1, lesson of November 22, "There is Love in My Family for Me"; for Course 24, lesson of October 18, "Human Relationships"; and for general reading.)

*Sister Caroline Kimball Berrett is a sister to Crozier Rodney Kimball, the father mentioned in this article. The author is mother of another large family. She and her husband, Golden L. Berrett, a member of the Deseret Sunday School Union Board, are parents of eight children, three girls and five boys, and grandparents of ten grandchildren. In the family in which she and Crozier Rodney are brother and sister there are ten children. In addition to being a mother, Sister Berrett recently authored a film strip entitled, "The Awakening," which is being used throughout the Church by the Relief Society during their Saturday night meetings in conjunction with stake conferences. She is also president of the Relief Society in Butler Stake in Salt Lake County.

◀ **Rodney and LeNeve Kimball, their children and grandchildren, enjoy a family night together.**



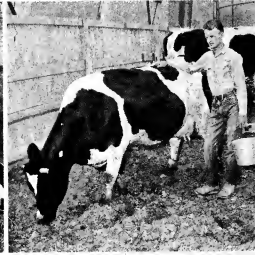
Making cookies for the whole family is a project in which Sharon and Ruby cooperate.



Bruce and LeNeve Kimball help with dishes while a watchful mother encourages.



A happy family is one that works and plays together, typifying "Utah's best crop."



"Queenie" helps supply milk for the large family. Randy is attending to the milking.

continued, "Jolene would be unhappy if I took her doll without permission, wouldn't she?"

Although these children respect the rights of others, they love to share with one another. When they attend birthday, school, or Church parties and receive a special treat, it is usually brought home and divided with the others. When eating a meal, sometimes there are just enough servings to go around. These children always make sure that no one goes without.

Father Rodney and Mother LeNeve have been very strict about the children returning toys or other belongings that come home by mistake. Another rule of this family is: "We always treat our family and friends as we would like them to treat us."

When Randy was a little boy, he and a friend went into a neighbor's chicken coop and broke eggs. Mother LeNeve took Randy back to the neighbors, and he told the neighbor he was sorry. The price of the eggs was figured to be three dollars. For several weeks Randy mowed lawns, picked up limbs in the orchard, and cleaned the basement until he had earned three dollars with which to pay the neighbor for the broken eggs.

One day Lee bought some articles of clothing at a store. The clerk gave him change for a ten-dollar bill instead of a five. Lee didn't realize the mistake until he reached home. He walked back to the store, a distance of three miles, to return the change.

"Ladies before gentlemen," is another rule. One day Bruce asked his mother, "Was I born before LeNeve?"

"Yes, you were," answered his mother.

"Then this is one time gentlemen come before ladies," said Bruce.

Sylvia, the oldest child of the Kimball family,

is married and has five little children of her own. Recently she was quite ill. Sharon, who is 16, cared for Sylvia's children and her house. Whenever Sylvia, who lives in a different ward, has Church responsibilities which are not conflicting with Sharon, Ruby, and Jolene's, they take turns caring for her children. At times like this they do not accept any money. This is helping Heavenly Father as well as Sylvia.

Jolene, Ruby, and Sharon "baby sit." As much as possible they take care of their own needs financially. The money saved is to help their missionary brother, Lee, who is in faraway Australia. Each member of the family feels that Lee is his responsibility. When family and personal prayers are said, Lee is always remembered.

Eighteen-year-old Randy, who attends Brigham Young University, and 10-year-old Stanley, who is a fine little gentleman, are looking forward to their turns in the mission field. Each has a mission fund.

Fine examples are being set for this outstanding family by Rodney and Larry, who are both married. Rodney, the father of one, teaches seminary in Richfield. Larry, the father of three, graduated from Brigham Young University this past spring.

Rex and David, two of the little brothers of this family, live with Heavenly Father. Each of the remaining children wants to live so that some time he will be with Rex and David again. They speak of these little brothers often.

You can see that Bruce and LeNeve, as well as their brothers and sisters, have been taught to respect the rights of others and also to treat others as they would like to be treated. What a happy family they are because of their love and respect for one another!

Library File Reference: Family Life.

"And Thus Was the Gospel Preached to the Dead"

On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the Scriptures and reflecting upon the great atoning sacrifice that was made by the Son of God for the redemption of the world, and the great and wonderful love made manifest by the Father and the Son in the coming of the Redeemer into the world, that through His atonement and by obedience to the principles of the Gospel, mankind might be saved.

While I was thus engaged, my mind reverted to the writings of the Apostle Peter to the primitive saints scattered abroad throughout Pontus, Galatia, Cappadocia, and other parts of Asia where the Gospel had been preached after the crucifixion of the Lord. I opened the Bible and read the third and fourth chapters of the first epistle of Peter, and as I read I was greatly impressed, more than I had ever been before, with the following passages:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. (I Peter 3:18-20.)

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (I Peter 4:6.)

I Saw the Hosts of the Dead

As I pondered over these things which are written, the eyes of my understanding were opened, and the Spirit of the Lord rested upon me, and I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality, and who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer's name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and His Only Begotten Son, Jesus Christ. I beheld that they were filled with

joy and gladness, and were rejoicing together because the day of their deliverance was at hand. They were assembled awaiting the advent of the Son of God into the spirit world, to declare their redemption from the bands of death. Their sleeping dust was to be restored unto its perfect frame, bone to his bone, and the sinews and the flesh upon them, the spirit and the body to be united never again to be divided, that they might receive a fulness of joy.

The Son of God Appeared

While this vast multitude waited and conversed, rejoicing in the hour of their deliverance from the chains of death, the Son of God appeared, declaring liberty to the captives who had been faithful, and there He preached to them the everlasting Gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance. But unto the wicked He did not go, and among the ungodly and the unrepentant who had defiled themselves while in the flesh, His voice was not raised, neither did the rebellious who rejected the testimonies and the warnings of the ancient prophets behold His presence, nor look upon His face. Where these were, darkness reigned, but among the righteous there was peace, and the Saints rejoiced in their redemption, and bowed the knee and acknowledged the Son of God as their Redeemer and Deliverer from death and the chains of hell. Their countenances shone and the radiance from the presence of the Lord rested upon them and they sang praises unto His holy name.

I marveled, for I understood that the Saviour spent about three years in His ministry among the Jews and those of the house of Israel, endeavoring to teach them the everlasting Gospel and call them unto repentance; and yet, notwithstanding His mighty works and miracles and proclamation of the truth in great power and authority, there were but few who hearkened to His voice and rejoiced in His presence and received salvation at His hands. But His ministry among those who were dead was limited to the brief time intervening between the crucifixion and His resurrection; and I wondered at the words of Peter wherein he said that the Son of God preached unto the spirits in prison who sometime were disobedient, when once the longsuffering of God waited in the days of Noah, and how it was possible for Him to preach to those spirits and perform the necessary labor among them in so short a time.

(For Course 16, lessons of October 11 and 18. "The Way of Salvation for All Men"; and for general reading.)



President Joseph F. Smith

And Thus Was the Gospel Preached to the Dead

And as I wondered, my eyes were opened, and my understanding quickened, and I perceived that the Lord went not in person among the wicked and the disobedient who had rejected the truth, to teach them; but behold, from among the righteous He organized His forces and appointed messengers, clothed with power and authority, and commissioned them to go forth and carry the light of the Gospel to them that were in darkness, even to all the spirits of men. And thus was the Gospel preached to the dead. And the chosen messengers went forth to declare the acceptable day of the Lord and proclaim liberty to the captives who were bound; even unto all who would repent of their sins and receive the Gospel. Thus was the Gospel preached to those who had died in their sins, without a knowledge of the truth, or in transgression, having rejected the prophets. These were taught faith in God, repentance from sin, vicarious baptism for the remission of sins, the gift of the Holy Ghost by the laying on of hands, and all other principles of the Gospel that were necessary for them to know in order to qualify themselves that they might be judged according to men in the flesh, but live according to God in the spirit.

And so it was made known among the dead, both small and great, the unrighteous as well as the faithful, that redemption had been wrought through the sacrifice of the Son of God upon the cross. Thus was it made known that our Redeemer spent His time during His sojourn in the world of spirits, instructing and preparing the faithful spirits of the prophets who had testified of Him in the flesh, that they might carry the message of redemption unto all the dead unto whom He could not go personally because of their rebellion and transgression, that they through

*President Joseph F. Smith's Vision of the Redemption of the Dead**

the ministration of His servants might also hear His words.

The Noble and Great Were There

Among the great and mighty ones who were assembled in this vast congregation of the righteous, were Father Adam, the Ancient of Days and father of all, and our glorious Mother Eve, with many of her faithful daughters who had lived through the ages and worshiped the true and living God. Abel, the first martyr, was there, and his brother Seth, one of the mighty ones, who was in the express image of his father, Adam; Noah, who gave warning of the flood; Shem, the great High Priest; Abraham, the father of the faithful; Isaac, Jacob, and Moses, the great law-giver of Israel; Isaiah, who declared by prophecy that the Redeemer was anointed to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound, were also there.

Moreover, Ezekiel, who was shown in vision the great valley of dry bones which were to be clothed upon with flesh to come forth again in the resurrection of the dead, living souls; Daniel, who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people; Elias, who was with Moses on the Mount of Transfiguration; Malachi, the prophet who testified of the coming of Elijah—of whom also Moroni spake to the Prophet Joseph Smith—declaring that he should come before the ushering in of the great and dreadful day of the Lord, were also there. The prophet Elijah was to plant in the hearts of the children the promises made to their fathers, foreshadowing the great work to be done in the temples of the Lord in the Dispensation of the Fulness of Times, for the redemption of the dead and the sealing of the children to their parents, lest the whole earth be smitten with a curse and utterly wasted at His coming.

All these and many more, even the prophets who dwelt among the Nephites and testified of the coming of the Son of God, mingled in the vast assembly and waited for their deliverance, for the dead had looked upon the long absence of their spirits from their bodies as a bondage. These the Lord taught, and gave them power to come forth, after His resur-

(Concluded on page 297.)

*Reprinted from *Gospel Doctrine*, Selections from the Sermons and Writings of Joseph F. Smith, fourth edition; Deseret Book Company, Salt Lake City, Utah, 1928; pages 596-610.

How To Be Tolerant of Others

FOURTH IN A SERIES ON "WE'LL KEEP A WELCOME" IN SUNDAY SCHOOL

EDITOR'S NOTE: This teacher improvement lesson is part of a series which relates to the 1964 Sunday School Conference theme, "We'll Keep a Welcome." Sunday School General Board members are visiting stakes and missions during 1964 quarterly conferences to give further instructions pertaining to this theme. All Sunday School workers are urged to keep these articles for future reference. Ward and branch officers and teachers in the Sunday School are requested to study and apply the principles presented in this series. Thus, a Church-wide effort to keep a welcome will be presented through all Sunday Schools during the 1964-65 year.

No virtue is more becoming than humility, and in no way does humility shine more brightly than in the honest recognition of one's own limitations. Who has not been delighted by the down-to-earth speaker who knows when to say, "I don't know."

Religing down through the ages comes the voice of Gamaliel, a doctor of the law, member of the Sanhedrin, and a teacher of Paul. We are told in *Acts* that Peter and the other apostles with him preached to the people in the temple. Then the high priest and the captain of the temple and the chief priests were worried as to how far this would lead. They arrested the brethren and took them before the council and accused them, saying:

"... Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men.

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

"When they heard that, they were cut to the heart, and took counsel to slay them.

"Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and . . . said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . .

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught:

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

"And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (*Acts* 5:28-42.)

Latter-day Saints hold in grateful remembrance the names of other men who in modern times shielded the oppressed Saints from the vengeful destruction of the oppressor. High on this list stands the name of General Alexander W. Doniphan. General Doniphan was three years younger than the Prophet Joseph Smith and faithfully served as his legal counsel in Clay County, Missouri. During the Missouri persecutions General Doniphan commanded militia under General Lucas, a bitter enemy of the Saints. The latter, by a ruse, had taken the Prophet and others of the brethren prisoners, convened a court martial, and sentenced them to death.

About midnight of Nov. 2, 1838, General Lucas wrote: "Brigadier-General Doniphan—Sir: You will take Joseph Smith and the other prisoners into the public square of Far West, and shoot them at 9 o'clock tomorrow morning. (Signed) Samuel D. Lucas, Major-General Commanding."

General Doniphan replied:

"It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty tomorrow morning at 8 o'clock; and if you execute these men, I will hold you responsible before an earthly tribunal, so help me God. (Signed) A. W. Doniphan, Brigadier General."¹

Alexander Doniphan, who was only thirty years old when this happened, always remained friendly to the Saints, became a hero in the Mexican War, and served two terms in the United States Senate. In May, 1874, General Doniphan visited Utah and spent some time with President Young. The man who had saved the life of the Prophet was naturally a wel-

¹Joseph Smith, *History of The Church of Jesus Christ of Latter-day Saints* Volume III; Deseret News, Salt Lake City, Utah, 1905; pages 190, 191.

come guest in Salt Lake City. The utter destruction of Jackson County, foretold by the Prophet Joseph, had made a deep impression on the general. Doniphan was a tolerant, courageous, good man who believed in justice, even when following his conscience might have destroyed him.

Perhaps the greatest friend of our people was Colonel Thomas L. Kane. A confidant of presidents of the United States, he espoused our cause through all the years when we were least popular, with no possibility of worldly advantage. He and his father helped with the arrangements for the Mormon Battalion.

Later when Johnston's army was ready to invade Utah, he negotiated with the President and with President Brigham Young, thus shielding us from disaster. In fact, he stood ready to help whenever

the need arose. Apparently he had some reservations about us since he never joined the Church; but whatever these reservations were, tolerance and common humanity made him our ever-faithful friend.

Will Rogers said, "I never met a man I didn't like." People are generally tolerant of those whom they take the trouble to understand.

Tolerance breeds tolerance in return. The great colonizer, President Brigham Young, welcomed Thomas B. Marsh and Orson Hyde back after the grave mistakes they had made in Missouri, and he was a faithful friend to General Doniphan and Colonel Kane.

Big men are tolerant without compromising their principles. They keep the welcome!

Library File Reference: Tolerance.

AND THUS WAS THE GOSPEL PREACHED TO THE DEAD *(Concluded from page 295.)*

rection from the dead, to enter into His Father's kingdom, there to be crowned with immortality and eternal life, and continue thenceforth their labors as had been promised by the Lord, and be partakers of all blessings which were held in reserve for them that love Him.

Latter-day Prophets Were There

The Prophet Joseph Smith, and my father, Hyrum Smith, Brigham Young, John Taylor, Wilford Woodruff, and other choice spirits who were reserved to come forth in the fulness of times to take part in laying the foundations of the great Latter-day work, including the building of the temples and the performance of ordinances therein for the redemption of the dead, were also in the spirit world. I observed that they were also among the noble and great ones who were chosen in the beginning to be rulers in the Church of God. Even before they were born, they, with many others, received their first lessons in the

world of spirits, and were prepared to come forth in the due time of the Lord to labor in His vineyard for the salvation of the souls of men.

I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the Gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of God, among those who are in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgressions, and are washed clean, shall receive a reward according to their works, for they are heirs of salvation.

Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessing of our Lord and Saviour, Jesus Christ, even so. Amen.

Library File Reference: Salvation.

WHERE IS OPPORTUNITY?

(Our Cover)

There are many ways to promote goodwill, to teach the Gospel of Jesus Christ, and to find great satisfaction and joy in the doing.

In this picture, Nila Hess and David Handy, two performers of the Yovail Dancers

from Pasadena, California, perform an Israeli dance, an interpretation from the Song of Solomon called *Dodi Li*, "Come My Beloved."

Their opportunity grew out of an "Understanding Israel" program. A willingness to take advantage of their opportunity, to work and to study, and a desire to help

others — these have brought fulfillment to the youthful dance group.

—Burl Shephard.

(For Course 4, lesson of September 13, "When We Know People We Love Them"; for Course 6, lesson of December 6, "Organization of the Church Provides Many Opportunities"; for Course 16, lessons of October 25 and November 1, "The Gathering of Israel"; and for Course 28, lesson of October 25, "The Dispersion and Gathering of Israel"; and of general interest.)
Library File Reference: Israelites—Costumes.

We Can Export Brotherhood

Consider the people who came over on the Mayflower, who left every comfort and every material advantage because they believed in a principle that said, "Happiness is impossible unless men can be free." They believed in the statement: "... Where the spirit of the Lord is, there is liberty." (II Corinthians 3:17.)

There never has been a time when there was such a need for love, for brotherhood, and for spirituality. We can export brotherhood—as well as our material goods and gadgets.



EDITOR'S NOTE: This article is excerpted from a talk given at Brigham Young University, Jan. 17, 1964, by Sister Lenore Lafount Romney, wife of George Romney, governor of Michigan. The full text of Sister Romney's address can be obtained by writing to the Department of Extension Publications, Young House, Brigham Young University, Provo, Utah. Copies are sold for 20 cents each.

Our Judaeo-Christian tradition is based on the fact that each man has worth and dignity. Each human being upon the earth, regardless of race, creed, or color is given his worth, not by you nor me, but by our Creator. Our heritage includes love, because to have *worth* means that we are loved by our Father in heaven. He gave to each that kind of worth. We have to give back that love, I believe, to our fellowmen, or we do not maintain our dignity.

Dignity is not achieved by purchasing a television set or a telephone, nor by having an automobile in the garage, as some would have us believe when they talk about "living in dignity." Gadgets do not produce it. We know that Mahatma Gandhi had dignity. We know that great kings have not had it when they have been evil in their hearts and have mistreated human beings.

True dignity can be ours, and we can give it to the world by loving all the people of the world. There never has been a time when there was such a need for love, for brotherhood, and for spirituality. We can export brotherhood—as well as our material goods and gadgets. Peoples of the world can live without gadgets, but they cannot live without the spirit of love that you and I have been taught is fundamental. Spiritual fellowship and brotherhood can make us the greatest nation in the world.

When I thought about talking to you today, my mind turned to the great biblical prophecies that we are now living through. During my lifetime many amazing things have happened. For instance, consider the prophecy that says, "... Your old men shall dream dreams, your young men shall see visions." (*Joel 2:28*.) Einstein and many other great scientists tell us that they are seeing visions and dreaming dreams. A nation that can put Telstar in the heavens and send men orbiting about the world can see this prophecy being fulfilled. Yet at the same time we are told that this will be an age in which we will be breakers of treaties, disobedient to parents, lovers of our own selves, seeking after the vain deceit of our own hearts. The fulfillment of this condition is all about us, too.

The Lord has told us, "And if thine eye offend thee, pluck it out. . . ." (*Matthew 18:9*.) We know the spirit is much more important than the body, yet we will all have to say, I think, that in this age we are guilty of being "lovers of our own selves."

Sex is displayed as never before. How we look and how we feel has become much more important than what we are. We think it is marvelous that we have eradicated polio and whooping cough. We are doing research to eliminate tuberculosis. And it is wonderful! We should do it. Our bodies are the temples of our spirits. On the other hand, we fully expect our juvenile delinquency to increase, our numbers of unwed mothers to increase, and our divorce courts to bulge even more. We pay 20 billion dollars a year for crime without complaining—we spend only 10 billion for education and protest loudly.

(For Course 16, lessons of October 11 and 18, "The Way of Salvation for All Men"; for Course 24, lesson of October 18, "Human Relationships"; and for general reading.)

This great nation has been known as a nation with a soul. What is happening to it? Are we forgetting that we can have prevention in the field of morals, too; that we could expect less delinquency, less crime, less immorality, if we would use the same amount of research and time to combat them that we use in eliminating diseases of the body?

Yet the cure for these moral ills cannot be found in laboratories. It cannot be achieved by scientists. It has to be done by you and me, by what we are at the core—and that is why it is not getting done. The cure for this sickness cannot be prescribed by money alone, and it does not come through agencies. It comes through strong homes where parents are convinced that there can be no morals without religion, and that morals will not hold up in a crisis unless they are founded upon a belief in God. It takes self-discipline. It demands character.

We believe as Latter-day Saints that what we are in our homes, that we are indeed; and that the only thing that matters is what we are and what kind of children we rear. With our heritage and conviction we have the potential to have sound homes; but first we must develop ourselves and, as our Good Book tells us, know that our bodies are the temples of the spirit of our Father in heaven. We must so treat our bodies as to keep bright His spirit.

Does this concept keep us from having fun? Does it put us in bondage? Just the opposite. It frees us for all that is happy and joyful and worthwhile in the world.

We all know that happiness does not come from wealth nor prestige. Our divorce courts, suicides, and the frantic, meaningless lives of our distraught generation are all about us. Dignity and worth do not come from wealth, nor from prestige, either. Consider the people who came over on the *Mayflower*, who left every comfort, every advantage (if security and wealth are advantages), because they believed in a principle that said, "Happiness is impossible unless men can be free." They believed in the statement from *II Corinthians*: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." (*II Corinthians* 3:17.) In other words, real advantages were opportunities to develop God-given talents and "breathe free."

They wanted liberty, and they knew they could not have it unless it was founded on the principles that our Father in heaven had laid down—the universal fatherhood of God and the brotherhood of man. Without this principle they could not be free.

In this contradictory age when we are brilliant in so many ways and childish in so many others, I believe our heritage has given us strength sufficient to follow our forefathers who said, "We'll give up

every comfort. We'll walk across the plains, if necessary. We'll tame the deserts. Our well-being includes more than food, security, and comfort. It demands ideals based upon His word. We want our Father in heaven to know that we are dedicated to Him, that we want to take upon us His name."

We have that kind of a heritage. Young people of the nation are crying to have such ideals made concrete in their lives. In our state a young group asked me the other day, "What has your generation done for us? You have saddled us with debt for your pleasures and for your services. We spend eleven billion dollars interest each year on the national debt." They said, "You haven't given us moral conviction nor religion. You have given us the atom bomb to destroy us, and yet you tell us to go out and save the world."

Latter-day Saints do not have that kind of a heritage. We have been taught to hold firm to our convictions. We know that the blessings of comfort and security are here as wonderful assets, but we also know we can toss them aside if our choice is between gadgets or liberty. We know the things that make our nation blessed above all other lands. And we know that our conviction of what we are—the soul of you and me—is the only thing that counts.

If it had not been for the great heritage that I have—for my grandparents who crossed the plains, for my father who became a convert in England, for the background with which I was blessed—I believe it would have been very difficult for me to take on some of the assignments that have been mine. But my faith has put wings on my feet.

We are at the crossroads. Are we going to live up to our commitments? How exciting it is to know that in an age when there is so much need, we have the things that are needed—love and friendship, esteem for all men, respect for human beings. How wonderful it is that we can be of service, that we can help, because there never has been a time when morality has been discarded more than it has been in our day, and yet no time when there has been such a crying need for it around the world. How blessed we are! How blessed we are to have you, the young people, coming up with desires, with convictions.

Your strength, your faith, your love, these are the things that buoy us up, that make us know that we can do anything in the world with the help of our Heavenly Father. Thank you for being here, for wanting to do something with your lives that will bring loving friendship to every human being in the world.

—Lenore Lafount Romney.

Library File Reference: Spiritual Values.



Four generations of the Liddle family attend Sunday School in Monument Park Second Ward of the Monument Park Stake, Salt Lake City. They are: Sister Bessie Liddle, 85 years of age; her son, Arthur Liddle; his daughter, Sister Sharon Liddle Sprouse; and her little son, Glade, age 5 months.

The Habit of Sunday School Attendance

We are proud to publish on this page the picture of a Monument Park family of four generations who regularly come to Sunday School. Does it not give you a warm feeling just to contemplate the Sunday morning activities of this remarkable family?

Habits such as attending Sunday School are noteworthy and commendable. It says of the habitué: "This young man or woman is meticulous and is of the type for which businessmen are looking. This is the type that can be depended upon to carry on a particular job as it should be done."

Habits—good, bad, or indifferent—stamp a person in unmistakable terms.

I recently attended the missionary farewell of another splendid young woman, one who had moved into our ward a few months earlier. She was employed in the Genealogical Society and had been chosen to hold an important position in the Yale Second Ward MIA. Our bishop, Harold I. Bowman, had watched her as he watches every young person called to a responsible position in the ward.

Bishop Bowman returned recently from serving as president of the Spanish American mission, and he was delighted with the way this young woman pursued her assignments.

The president of the Idaho Falls Stake, who 13 years before had baptized Lorna Beth Little and confirmed her a member of The Church of Jesus Christ of Latter-day Saints (her father is a non-member and her mother, a faithful member, lives in Italy), came to Salt Lake City to speak at her missionary farewell. A number of others from Idaho Falls were also present.

What do you think caused Bishop Bowman to recommend her, at her request, for a mission to Germany? What, other than her habit of Church attendance and faithful, conscientious, and intelligent performance of her assignments!

What led the Idaho Falls stake president to baptize her at her request and to come from Idaho Falls to speak at her missionary farewell? What, but the habit Sister Little had of attending every meeting and doing whatever she was assigned to do, with all her might!

The picture printed above is also another example of habitual attendance at Sunday School and of faithfully performing whatever job one is called to do.

—General Superintendent George R. Hill.

Library File Reference: Dependability.

ANGEL TO THE PAPAGOS

EDITOR'S NOTE: *Angel to the Papagos* is a new book written by Charlise Poe and published by The Naylor Company, San Antonio, Texas, in 1964. It sells for \$4.95.

Every child loves a story of adventure. This is a true story of a courageous, pioneer woman, the child of hard-working pioneer parents.

When Goldie Preston was 7 years old, she went with her family from Kansas to Oklahoma by wagon to find a new home. Of the journey she says, in part: "A widow and her two sons went along on the trip. One of the boys drove his mother's wagon and one drove our spring wagon, pulled by donkeys. . . . It held a plow, lister, scrap iron, two iron bedsteads, and Mama's rocking chair; also coops of turkeys, chickens, two pair of guinea fowl and a pair of ducks—a crate on the back held a sow and seven pigs. Two cows and four greyhounds trailed behind. . . .

"Every time we stopped, Papa would lift Mama out of her bed in the wagon and set her in the rocking chair, so she could oversee the cooking and other chores that Papa and I did. . . . Each night she sat in her rocking chair reading the Bible to Papa, and we girls said our prayers at her knee. She would also hold baby Norah while she nursed her big, crooked-neck bottle." (Pages 31, 32.)

Goldie remembered that her father sang lullabies to his children, and "Riding on the Elevated Railroad" had been one of her favorites. Of this melody that kept ringing in her ears she says, "Papa improvised verse after verse. His lullabies did no good, as everyone stayed awake to see what was coming next, while he rocked madly, with the children wondering how long his chair would stand up." (Page 33.)

After Goldie married, she and her husband were forced by circumstances to eke out a meager living on the Southern Arizona desert among the Papago Indians. (Papago means "gone away," they told her.) She trapped animals, skinned them, and sold their hides to buy food. She learned the Indian language and helped the Indian women to care better for their children. She made friends of some animals,

too. After curing a little cast-off Indian dog of worms by feeding him turpentine on sugar, she taught the grateful little animal to fill the wood box by himself and to carry tin cans.

Goldie walked four miles each day to the nearest well for water. Her age-old, home cures for many ailments were miracles to the Indians and the people who came to her for help. She had had little schooling, yet her wisdom in solving different problems gave evidence of high intelligence.

Once asked by her aging mother if she had ever joined a church, Goldie replied: "No, but don't be worried about me, Mama. The desert is like a big furnace that burns away all the dross and leaves only the true values. Faith in God is all I have. I could not get through a day without Him, for He has saved my life more times than I could count on all my fingers and toes." (Page 106.)

Later Goldie's simple faith led her to accept the message brought to her by two young, Mormon missionaries. The traditions of the Papago Indians verified the Book of Mormon of which the missionaries spoke: "Although they had departed far from their old religion, the Indians knew from history that their ancestors came from a faraway country across a great sea of water. Once they had been in bondage and were about to be taken into bondage again. Through a vision, the ancestors were told to leave and hunt the promised land. They were on a ship for many moons and at last landed on the west coast of South America and spread to cover the Americas with their kind. A white saint was among them, as a spirit, and taught them many things. For a long time after that, they were good; and he promised them he would come again.

A spirit led them by day, and a round ball with a finger inside pointed their way at night, and took them to the promised land of the everlasting hills." (Page 137.)

If you travel into southern Arizona, 96 miles from Tucson, you might pass Tracy's Trading Post, built by Goldie Tracy.¹ The life of Goldie is a page out of the past where courage and hardship laid the foundation of modern life today.

—Minnie E. Anderson.

(For Course 4, lesson of October 18, "Pioneers Make Records"; for Course 8, lesson of September 20, "Ruth, the Girl from Moab"; for Course 10, lesson of November 29, "Among the Nephites"; for Course 12, lesson of November 1, "Blessing of Joseph and Its Fulfillment in America"; and of general interest.)



¹Goldie Preston married Franklin Tracy in her 21st year. He helped build Tracy's Trading Post.

Library File Reference: Pioneer Life.

When a Man Is Called of God

by Joseph Anderson*

Fourteen hundred years before Christ, in the days of ancient Egypt, there lived a man whom the Lord had prepared for a special mission among the Israelitish people. He had been trained in the palace and the court of Pharaoh. It was after he had fled from Egypt and while he was tending the flocks of his father-in-law in the mountains that he encountered a remarkable experience: "The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed." And the Lord called him by name and said unto him, "... Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Exodus 3:2, 5.)

Wherever the Lord or His spirit is present it is holy ground, and the call that comes from Him is a holy call.

The call that Moses received on the above-mentioned occasion was that he should lead the children of Israel from Egypt and free them from oppression. There came into his mind the normal excuses and arguments as to why he should not accept this appointment: "... Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? ... they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee. ... O my Lord, I am not eloquent ... but I am slow of speech, and of a slow tongue." (See *Exodus* 3:11; 4:1, 10.)

With assurance from Jehovah that He would be with him, Moses was persuaded to do the thing that the Lord required at his hand. He accomplished his mission; he became the great law-giver of Israel and one of the greatest prophets of all time.

Two Spirits Strive With Man

It has been said that hell is the result of our failure to take advantage of our opportunities; that after we pass from this life and receive our eternal reward for deeds done in the flesh, if we have great remorse, it will come from the knowledge that we have failed to respond to the environment and opportunities that were ours.

There are two spirits striving with man: one en-

couraging him to do what is right, and the other trying to persuade him to do evil or to neglect to follow the promptings of the spirit of the Lord.

When a call comes from the Lord through His servants to accept a position in the Church, whether it be in the ward, the stake, the mission, or in a general Church capacity, or when someone presiding over us invites us to participate in a program, it is not unusual for the negative spirit contending with us to say, "Oh, I cannot do that! I am not qualified for that kind of work; let the other fellow do it." And there come into our minds so many excuses, apparently very valid, why we should not accept the invitation or the call. On the other hand, the other spirit encourages us to respond to the invitation, notwithstanding our limitations.

An Impressive Experience

President Heber J. Grant has related a very impressive experience in connection with his call to open up the Japanese Mission. He was in a meeting with the First Presidency and the Council of the Twelve when President George Q. Cannon, one of the counselors in the First Presidency, announced to the brethren, "We are going to open a mission in Japan." Brother Grant said that the impression came to him as plainly as if it had been shouted, "And you are going to be called to that mission." Immediately the thought came into his mind: "My heavens, I certainly cannot afford to go on that mission. I am

(For Course 6, lesson of October 18, "A Man Must Be Called of God"; for Course 8, lesson of November 8, "A Shepherd Who Became King"; and of general interest.)

*Brother Anderson is secretary to the First Presidency of the Church.



God Speaks to Moses from the Burning Bush

BY ARNOLD FRIBERG.

owing over \$100,000, and everything I have in the world would not pay more than \$70,000 of it. I will come home \$50,000 worse off than nothing. I will tell the brethren I can't do it."

Then the other spirit prompted: "It is marvelous the way the Lord has blessed you; you had better go on that mission." And he said to himself, "O Lord, I acknowledge thy hand in blessing me beyond anything I could have hoped for or expected. I am ready to go, and I shall go without making excuses."

The two spirits continued to strive with him while President Cannon was talking. Finally, President Cannon said he understood that Brother Grant was out of all his financial difficulties and was going to celebrate his freedom from debt by making a trip around the world, and that they had decided to stop him in Japan.

The thought came to him, "There you are; all you need to do is tell them the true situation and they wouldn't think of sending you on that mission." Again the positive impression came from the other spirit, "I promised the Lord I would go, and I shall do so."

President Snow asked Brother Grant if he had made the remark about being free from debt and going around the world, and he answered that he had, but there was one little word added and that word was "if." Brother Grant assured the brethren that he could arrange his affairs so that he could accept the call.

Elder John W. Taylor, in speaking to Brother Grant alone immediately after this experience, told him that because of the great sacrifice he had made financially, the Lord had accepted his offering and had inspired him to prophesy that he would go to Japan a free man. This prophecy was fulfilled in a miraculous manner.

"There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Without that inspiration man cannot do his work with any degree of satisfaction. It is an irrefutable testimony that brethren and sisters called to service in this Church, who in humility and in faith accept assignments to serve in our Father's kingdom, are magnified and blessed beyond any possible question.

"I, the Lord, Am Bound. . ."

Men who are called to serve as general authorities in the Church accept these calls, without exception, in a spirit of timidity, with a feeling of inadequacy and utter dependence upon the Lord. And it is a great testimony to the truth of this work and to the inspiration and guidance of the Lord to witness the growth in knowledge, understanding, ability, wisdom, and inspiration that comes through accepting the call, doing everything within their power to qualify themselves, at all times seeking the guidance and help of the Lord. The Lord fulfills his promise: "I, the Lord, am bound when ye do what I say. . . ." (Doctrine and Covenants 82:10.)

(Concluded on page 305.)

Pondering the best approach to solving a baffling problem in genealogical research can have something curiously in common with Mark Twain's experience when confronted by a fire in a western mining town in the 1860's. The humorist recalled that upon seeing the flames, he "succumbed to a severe cold, caused by undue exertion in getting ready to do something."

Such a malady, whether a common cold or simply a chill in research ardor, can be avoided in genealogical work if one considers separately the various, alternative approaches to his problem and then selects as his first step the approach which, on balance, promises the highest return per unit of research time spent.

PICK A STARTING TASK

*by M. Ralph Shaffer**

To illustrate the above comments, the author, the first generation in the Church on his father's side, set a definite goal, namely, to determine with certainty the name of the author's great-grandfather Shaffer. Now this was not a new goal, as untold hours had already been spent over several years in searching for some small clue leading to his identity, but without success.

The following sources had been combed: state and county vital statistics, family sources, Bible records, cemetery records, federal census records, and countless books on family and state histories and genealogies. All that was gleaned from this intermittent searching was seemingly constant eye-strain plus discovering where something was not. Belatedly, this conclusion was reached: While the process of elimination might be valuable in certain scientific endeavors, it was a poor way to do genealogical work with any degree of efficiency.

Then, last fall in his ward genealogical class, the thought gradually penetrated that the designated goal might be attained, and rather expeditiously, if restricted areas of investigation were carefully selected and a plan of direct attack formulated. Having come to this conclusion, the author framed a simple plan which for him has proven to yield a high return per hour of research time spent.

1. Set down what is known that is relevant to the issue; differentiate between knowledge and suspicion. (The author did know when his grandfather, Jonathan Shaffer, was born.)

(For Course 20, lesson of October 4. "Picking a Starting Task"; and for general reading.)

*Brother M. Ralph Shaffer received his B.A. degree in physics at Occidental College in Los Angeles. He later received his LL.B. degree from the University of Loyola at Los Angeles. He has also attended Pomona College in California and Brigham Young University. Among his variety of Church assignments he has fulfilled a mission in the East Central States Mission. At present he has a private practice in patents, trademarks, and copyright causes in Salt Lake City. He is married to Alice Anne Goodsell of Los Angeles. They have five children.

2. Proceed, where possible, from the known (not from what is believed) to the unknown. Examine specific, delimited source material, not previously investigated, which is or might be "high-grade ore." The sources which seemed most promising are listed below: (a) deeds, wills, and probate proceedings, (b) church records, (c) newspapers, (d) 1850 federal census for Pennsylvania counties not previously searched—the author did know that grandfather Jonathan Shaffer would have been 11 years of age at the time of this census and that the census would list names of children, their ages, and their parents' names.

3. Work out a system of note-keeping so that steps will not need to be retraced and items can be immediately recalled for present and future study.

4. Set a time schedule for doing research work, letters, writing, etc.. (What person cannot make available at least two hours for research work each week?)

5. Acquire and file systematically items of direct evidence such as recorded deeds, wills, birth and death certificates, etc.

6. Do not become an "intellectual," defined by Mark Twain as "one who merely idles away his time reading." Family, state, and church histories are absorbing to be sure; but reading of general materials too often becomes time absorbing, and efforts rapidly fall beyond the path-area of convergence leading to the goal—determination of identities and family relationships and sealings.

Following this plan with a fair degree of consistency has paid rich dividends. For the reader a precis of the project is set forth below:

Thursday, April 9, 1964—A long-distance telephone call was received at my office this morning from the department of the recorder of deeds in Indiana, Indiana County.

Pennsylvania. This call established conclusively the identity of my paternal great-grandfather on the Shaffer line. The relevant deed confirming our relationship and his identity will follow from that office in due course.

Known were the facts that my grandfather, Jonathan Shaffer, was born in Somerset County, Pennsylvania, and that my father, Marlin Ralph Shaffer, was born in Indiana County, Pennsylvania. Further, at the time of the 1850 federal census my grandfather would have been 11 years of age.

Problem: find the name of Jonathan's father. Source previously checked: 1850 federal census for Somerset County; found nothing. Why not try Indiana County? I did check the same census for this county and did find a Shaffer family whose son Jonathan was 11 years of age at the time the census was taken. This squared with the age of my grandfather, Jonathan Shaffer, when he died. Of course, this fact proved nothing other than the thrill which I can get from one finding a strong clue, even if in pale ink. A copy of the pertinent microfilm frame was ordered, received, and filed as an exhibit.

I had two handwriting experts try to make out the names of the father and mother of Jonathan which were listed in the census record. The mother's name was definitely Elizabeth; the father's name seemed to be George. I contacted a person close to the office of the recorder of deeds and wills in Indiana County to check to see if any George Shaffer left a will naming a son Jonathan; and sure enough, one did. "Jonathan," by the will, was to pay a certain sum for a piece of land (lot No. 183 in Garfield) owned by George Shaffer at his death. (Incidentally, the will named the testator as one George Washington Shaffer.)

Then I had the lady investigator whom I contacted in Pennsylvania list any deeds recorded in Indiana County naming Jonathan Shaffer, particularly any mentioning a wife Catherine (my grandmother's name was definitely Catherine), as grantor of property which Jonathan may have received under the will referred to above. Many deeds were listed by return correspondence, but only one seemed of relevant interest. This lady did send a verified copy of the deed of interest, and it did name a Jonathan and a Catherine Shaffer as grantors. But the property description in this deed did not square with the property description of the land listed in George Shaffer's will! The lot sizes were the same, came through the same previous (ultimate) grantor; but the lots, though in the same township and town, faced different directions. Further, the legal descriptions revealed that the lots apparently had different numbers.

Accordingly, I went back to the will and, acting on an expensive impulse, called the office of the recorder of deeds in Indiana County to check any existing conveyance recorded subsequent to the executor's deed granting lot No. 183 to Jonathan Shaffer under George Shaffer's will. Sure enough, today's telephone call explained that there was such a deed, executed not by Jonathan but by the heirs of this Jonathan, and that the named heirs were immediately recognized, through our Shaffer family Bible records, as being my aunts and uncles, long ago deceased. Hence, this George Washington Shaffer is proven to be my very own great-grandfather. His will names his children and spouse, and the persons to whom most of the children were married. This is a gold mine of information.

An immediate, prospective project is to determine the exact dates of birth of the author's great-grandfather's children through church records, etc. Another project is to do work on the ancestor's wife's line. On that score, less than two days ago the maiden name of Great-grandfather Shaffer's wife, Elizabeth, was found to be Helman. This was ascertained through the will mentioned and the death certificate of one of the children listed in the will and mentioning the child's mother's maiden name.

Now can you guess the name of the woman researcher mentioned who helped me in Pennsylvania? She is a Helman and has the Helman family history for five generations back. This history, it is now learned, includes the author's great-grandmother!

How grateful the author feels that this inclination last fall to resume this special project did not "lose the name of action." All of us, most certainly the author included, need to be given from time to time the gentle reminder of the scriptures, which applies with equal force to genealogical work as well as to other matters: "Be ye doers of the word, and not hearers only. . . ." (*James 1:22.*)

Library File Reference: Genealogy.

WHEN A MAN IS CALLED OF GOD (*Concluded from page 303.*)

As an illustration, Elder Alonzo A. Hinckley, when called to preside over the California Mission, was one who in righteous humility accepted the call with a question in his mind as to his ability. He said to me at that time, "I cannot understand why the brethren would call me to a position of this kind. I am surely a very weak vessel for such an important assignment. How can I follow a man like President Joseph W. McMurrin, one of the First Council of Seventy, and a mighty preacher of the Gospel?"

President Hinckley performed an outstanding mission. The missionaries loved him, and great progress was made in the mission during his administration. He himself grew in ability and in favor with the Lord. Our Father had even more important work for him to do, and he was called under inspiration given to the President of the Church to be an apostle of the Lord Jesus Christ, which position he filled with honor and distinction. Elder Alonzo A. Hinckley will always be remembered for his sweet

spirit, his words of wisdom and counsel, and his noble accomplishments in the service he was asked to perform.

What has been said of Brother Hinckley could be told of practically all of the brethren who have been called to serve as special witnesses of our Lord and Saviour in this dispensation.

The Lord is not pleased with those who hide their talents by burying them in a field of doubt and fear. Everyone has gifts and abilities given him of the Lord. If we fail to make use of them, it is quite possible the Lord may take them from us.

Success! It's found in the soul of you,

And not in the realm of luck!

The world will furnish the work to do,

But you must provide the pluck.

You can do whatever you think you can,

It's all in the way you view it.

It's all in the start that you make, young man:

You must feel that you're going to do it.

—Author Unknown.

Library File Reference: Mormon Church—Service.

The Sensitive Line



by Reed H. Bradford

"Why do we hurt the feelings of those we love?"

children in assisting them to "walk uprightly before the Lord."

Mary tried to maintain a reasonable balance between order and relaxation. She trained her children to put things away but permitted them to enjoy themselves, remembering that the latter was more important than the former.

When Mary's husband came home at night, he usually found her dressed neatly. Regardless of what she was doing, she always found time to come to the door and greet him affectionately.

The evenings he spent at home with her were always enjoyable. She was genuinely interested in what he had done during the day; and he found himself able to reveal his innermost feelings to her concerning his disappointments, defeats, hopes, and successes. He told her once that one of the principal reasons he was able to approach each day with a feeling of confidence was that of her relationship to him. Her love, expressed in these many ways, gave him security, courage, and poise. One of the best compliments he ever gave to her was when he said, "I love to come home."

Usually he managed his emotions very well, but one day after a particularly bitter disappointment at the office, he found himself irritable and nervous as he entered their home. Dinner was to be a few minutes late, and the children were extra hungry. The quarrelling and crying of the two youngest ones got on his nerves, and he put them into their bedroom alone. "Don't be hard on them, dear," his wife said, "they're just hungry." It was then that he raised his voice and actually shouted at her. Later, embarrassed, he apologized, and she readily forgave him; but for a while things were not quite the same between them. And there was hurt in the eyes of his children.

* * *

Tom was a journalist. His newspaper had given him the assignment of traveling to several cities to report some important civic projects, and he had decided to take his wife and 17-year-old son with him. He wanted to get closer to them, especially to his son.

One hot day they decided to eat their lunch in a public park. As they were eating, he said to his son, "Pass the salt." But his son made no move to comply. Raising his voice slightly he again said, "Pass the salt." But again his son ignored the request. Now

RANDY was a normal 2-year-old boy. One of the truly bright moments of the day for Randy's father was when he entered his home at night after spending a challenging ten hours at the office. "Daddy!" Randy would shout as he ran to his father. Each time his father would throw Randy up in the air or give him a ride on his back. Once in a while Randy would put his arms around his father and whisper in his ear, "I love you, Daddy." On one occasion when he said this, tears came to his father's eyes and Randy asked, "Why are you crying, Daddy?" But it was difficult for his father to explain.

Then there was the time when Randy was trying to put a nail into an electric light socket. His father saw him just in time and took the nail away. With anger and fierce resentment in his voice Randy shouted, "I hate you!" His father felt a deep pain inside; but he said to himself, "Randy is only a child, and I must be patient with him. I must not make him the victim of my hurt feelings. I should not try to get even with him. Rather I must help him to be sensitive to others and treat them as he would wish to be treated."

* * *

Mary wanted to be known as a "homemaker," not a "housekeeper." She saw two great opportunities in her role: (1) to help her husband in every way possible, and (2) to be an influence in the lives of her

(For Course 1, lesson of September 20, "We Are Learning To Be Kind to Each Other at Home"; for Course 2, lesson of September 20, "We Make Friends When We Are Kind"; for Course 24, lesson of October 18, "Human Relationships"; and for general reading.)

thoroughly irritated, he raised his voice still more. "What's the matter with you? I said, 'Pass the salt.'"

His son got up and left the table. His father followed him; and as he caught up with him, he saw there were tears in his eyes. "I don't understand it," said his father. "What's wrong?"

It was some time before his son answered. Finally he said, "Dad, ever since I can remember, we've had a kind of inferior-superior relationship. I don't think you have meant it to be that way, but the impression I receive from you is that you think of yourself as being generally superior to me. Please don't misunderstand me. I know you have more knowledge than I, your experience is much greater than mine, and I know you have more wisdom. But, Dad, I'm a person, too.

"I notice that when we have company for dinner you never say, 'Pass the salt.' You always say, 'Please pass the salt.' That 'please' means a lot to me, Dad; it's a symbol of respect."

This was a great learning experience for the journalist, and it eventually changed his whole relationship to his son. Five years later when the son married, he said to his father, "Dad, you have changed your method of treating me. You've shown me real respect during the last five years, and I only hope I can treat any son I might have in the same way you have treated me." The father never forgot those words.

* * *

The world outside our homes is often complex and difficult. Most individuals, realizing their success in it is dependent upon how they treat others, lean over backwards in order to be courteous and considerate of them. They do not say, "I hate you." Generally, they do not shout at those who do not agree with them. They say "please," when they make a request.

But when these same individuals come home at night, they often "take out" on other family members their feeling of irritation, injustice, or resentment they have experienced in the outside world. It need not be this way.

All human beings need to have ways of releasing unpleasant tensions that build up in the normal course of living. But there are legitimate ways to accomplish this. Some individuals who primarily engage in mental activities in their occupations, adopt some physical activity such as playing golf or cultivating a garden. Others listen to beautiful music. Whatever activity we select, we should be sure that it is not enslaving. Many an individual has taken

up smoking and drinking to relax himself, only to find that these habits cause great harm to the personality.

There should be a "sensitive line" that we never cross in our relationship with others—and especially with members of our family who love us. We cross it when we are discourteous, inconsiderate, or unkind. Not crossing it means that we have genuine respect and love for one another. We help one another each day in any way we can, remembering that the opportunity for an intimate, day-by-day companionship may be a limited one. We learn to treat those we love as we ourselves would like to be treated.

Such a home has a certain kind of spirit in it—the spirit of the Holy Ghost, whose attributes are those of "... faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (Doctrine and Covenants 4:6.)

"Home should be the place for thinking, and loving, and healing our wounds."

¹This statement is attributed to Channing Pollock.
Library File Reference: Family Life.

SUGGESTED AGENDA FOR HOME EVENING

Hymn: "School Thy Feelings."

Prayer.

Consideration of the theme: The Sensitive Line.

- I. Let members of the family indicate why they like to come home.
- II. Do any members of the family "take out" on other family members the discouragement they feel from their experiences in the outside world?
- III. In order to help each of us establish a "sensitive line" that we do not cross in our relationship with others let us try the following:
 - A. Think carefully how we like to be treated.
 - B. Give to each other genuine respect. This means that:
 1. We say "please," "thank you," "pardon me," "excuse me," when appropriate.
 2. We try to think how what we are about to say to a family member would affect us if someone said it to us.
 3. We listen patiently and understandingly when someone speaks to us.
 4. We can be tolerant of one another's ideas though they might not be ideas with which we could wholeheartedly agree.
- IV. Older family members should strive to have extra patience with younger family members, remembering that when one has more experience he has an obligation to act in more mature ways.
- V. Do we have appropriate ways of releasing tension that build up within us? List some relaxing activities that do not enslave one.
- VI. Do we sometimes go out of our way to help one another?
- VII. What things do you think we could do in order to learn how to manage our emotions so that we express them in the right degree at the right time?

Hymn: "Love at Home."

Prayer.

Refreshments.

Young People have Courage, Too

A characteristic of one who loves the Lord is courage to do His will always and faith to rely upon Him for guidance. Courage and faith are rewarded through the blessings one receives from his Father in heaven. Just as the scriptures bear testimony that this has been true in the past, thousands of faithful members of the Church today bear testimony of the same thing. Following are some examples:

After a seminary teacher had given a lesson on cheating and had challenged his class to have the courage to help stop this unchristian practice, a young man accepted the challenge. In one of the boy's classes at school he observed that some students were cheating. He spoke out and said he knew that cheating was going on in the class and that if it did not stop he would reveal the names of those involved. Some in the class may not have liked what he did, but all respected him.

A young Latter-day Saint girl tells this story: "There was a young boy who was very ill. The doctors thought he had pneumonia and were treating him for that disease. Then one day his grandmother became especially alarmed, and she called the doctor immediately. The doctor came and said the boy had infantile paralysis and not pneumonia and that there was no chance of his recovery. But this family had courage and exercised their faith. They called in the elders to administer to him. They administered to him on two occasions and then said that Heavenly Father knew how much the family wanted him to live and so they would not administer any more. They would just leave it in the Lord's hands.

"Well, this family prayed some more, and when the doctor came a week later he stood by the bedside of this child and shook his head. He said the boy would live and that he did not understand how. The boy did live and grew into manhood and had five children of his own. I know this is a true experience because this man is my father. And through the faith and prayers of his family he was saved."

Another young person tells this story:

"My father was very sick with cancer. He had tried everything, including cobalt radiation; and he finally had to have half of his tongue removed. I could tell his life was gradually slipping away. I prayed with real intent that my dad would be able

to speak. It took some time, but he finally recovered and could both talk and eat quite normally. Soon the time came when the cancer returned. I cried all one night when I found he was to have all of his tongue removed. I prayed again, and also the elders came and administered to him. He recovered. It was a miracle. And I was proud because he told me I was the only one who could understand what he was saying.

"A full year passed, and he was working and living a rich, full life. Cancer eventually took his life, however. He died from hemorrhaging. I felt terrible. At one time I did not ever want to pray or go to Church, but I did. I made myself stand and bear testimony in Church the next Sunday. I have great faith now. My dad loved life, and there is no reason for me to be living a sad one."

Notice the courage and faith with which this young person faced the problem before her. Notice also how the Lord has rewarded her with greater faith and love of life and God.

A young man was graduating with honors from both high school and seminary. All his life he had loved the Lord and had served Him faithfully. He had always courageously stood for what he knew to be right. Then one day he became ill. At first it was thought that the sickness was not serious. Soon, however, it became apparent that he had a fatal blood disorder. The boy and his family realized he would never recover. All had fasted, prayed, and exercised great faith in the Lord; but it was not the Lord's will that the boy should live. However, the boy's faithfulness and courage were rewarded. On the morning of the day he died, he expressed his gratitude to his father and mother. Quietly, calmly, and peacefully he looked into his mother's troubled eyes and said:

"Mother, this night I have learned to appreciate the Lord more than ever before in my life. I do love my Saviour; and, Mother, I know now what He wants me to do."

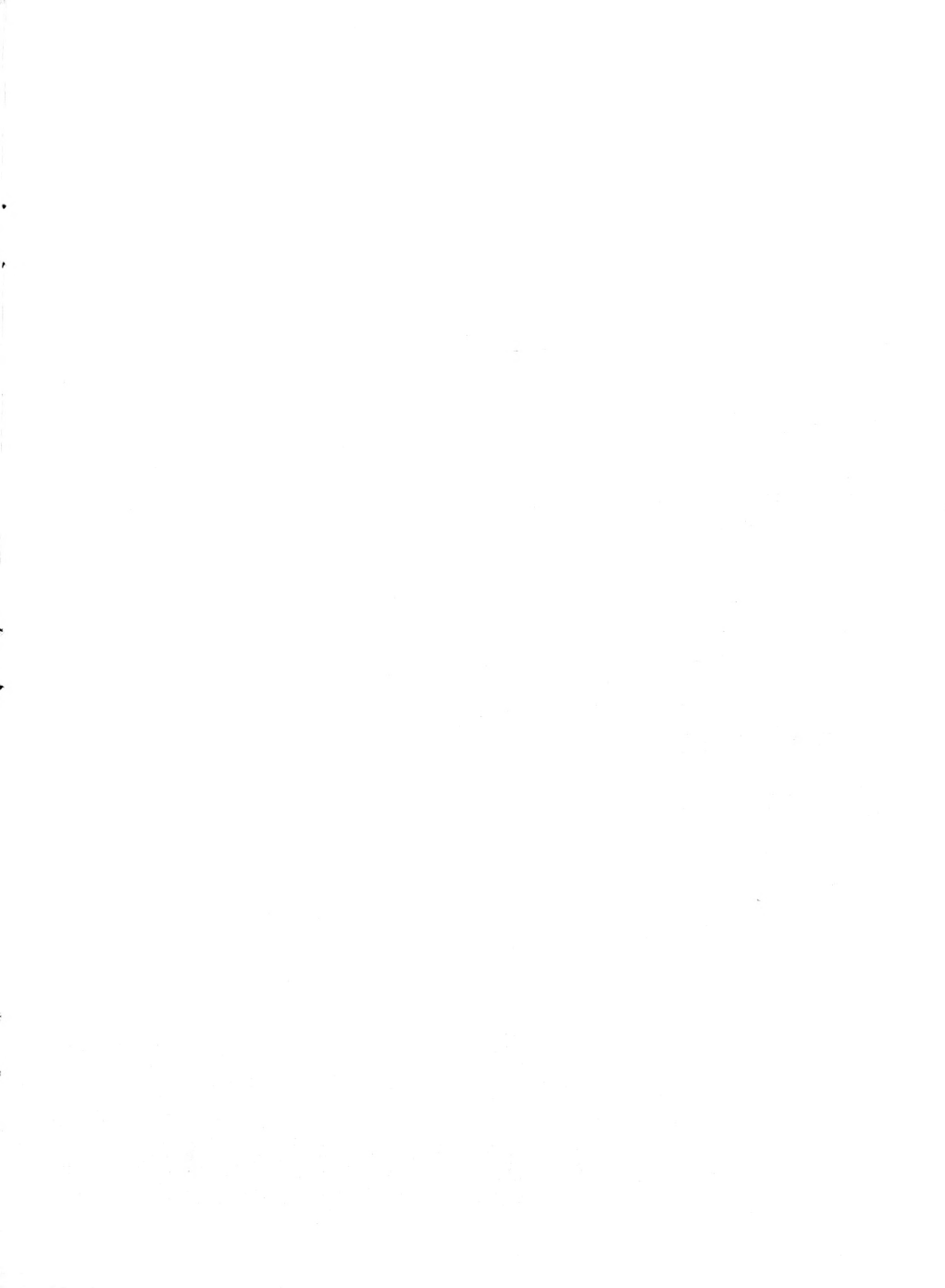
In a short time, in peace and with quiet courage, his spirit left his body to fulfill a mission with the Saviour whom he so dearly loved and served.

Notice how these people had the faith and courage to do the right thing. Is it not wonderful how the Lord blessed them?

To these few examples we could add thousands more. There are thousands of young and old in this Church who have the faith and courage of the boy, David, as he faced the mighty Goliath. If we show that courage and rely on our Father in heaven, we will be blessed and comforted, just as was David.

—Marshall T. Burton.

(For Course 8, lessons of October 4 and 25, "Samuel, the King-maker" and "David, the Young Champion.")



OT 121



OT 119



OT 113

OT 120





From a painting by
Paul Forester and Edward T. Grigware

The Arrival of the M

ON DECEMBER 12, 1850, the first group of missionaries of The Church of Jesus Christ of Latter-day Saints arrived in Honolulu.¹ They had been sent to preach the Gospel to the white people, but soon found they could do little in this regard. The majority of the elders wanted to return without attempting to teach the natives. However, Elder George Q. Cannon, the youngest member of the group, "seeing himself surrounded by a whole nation which was ignorant of the principles of the Gospel and who ought to be taught the message of salvation which God had empowered them to carry, was so powerfully impressed with the feeling that he ought to stay and warn the nation, that he declared . . . he would . . . remain and learn the language and do his duty as an Elder to that people, even if he did not baptize a soul."²

Consequently, five of the ten elders remained, learned the language, and were soon able to preach, baptize, and organize branches. Elder Cannon also translated the Book of Mormon into the Hawaiian language. When the elders left Honolulu to return to America, July 29, 1854, there were nearly 4,000 members of the Church in Hawaii.

This painting, located on the north wall of the guest reception foyer at The Church College of Hawaii, Laie, depicts the dedication of the Islands for the work

¹ The first Christian missionaries to arrive in Hawaii were Congregationalists from New England. They arrived in 1820.

² Andrew Jenson, *Latter-day Saint Biographical Encyclopedia*; Andrew Jenson History Company, printed by The Deseret News, Salt Lake City, Utah, 1901; page 45.



Reproduced for The Institute
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Mormon Missionaries

of the Lord, with Elder Hiram Clark, presiding elder, officiating. The text below, describing the mural, is on a pedestal in the foyer and was written by Elder George Q. Cannon:

"Our first duty after securing lodgings was to repair to a convenient mountain, on the top of which we found a steep knob that rose suddenly and formed a table of thirty or thirty-five feet in width.

"On the way up we picked up a rock apiece, with which we formed a rude altar. We then sang a hymn, and each one in his turn expressed his desires. The oldest, who was also the President, was selected to be mouth in prayer. He embodied our desires in his prayer. They were that the Lord would make speedy work on these Islands, open an effectual door for the preaching of the Gospel, confound all oppressors, help us to gather out the honest in heart, and spare our lives to return home in safety.

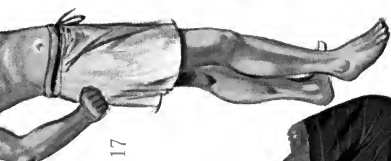
"Having thus dedicated the Islands and ourselves to the Lord, one of the Elders spoke in tongues and uttered many comforting promises; and another interpreted. The Spirit of the Lord rested powerfully upon us, and we were filled with exceeding great joy. I had the satisfaction, afterwards, of witnessing the fulfillment of the promises made on that occasion."

(For Course 4, lesson of September 6, "The Missionaries"; and for Course 6, lesson of August 2, "Our Missionaries"; and of general interest.)

LIBRARY FILE REFERENCE: Missions — Mormon — Hawaii.



OT 116



OT 117



OT 122



OT 115



OT 118



OT 114



KING DAVID AND THE LITTLE LAME PRINCE

A Flannelboard Story by Marie F. Felt

Have you ever had a good friend whom you loved dearly, a friend for whom you would do anything you could? King David did; and maybe you do, too.

A long time ago when David was a young boy, our Heavenly Father became displeased with Saul, the king of Israel. He was so displeased that he told Samuel, the prophet, to go to Bethlehem and there, among the sons of Jesse, find and anoint one to be the new king. God would let him know which one to choose. So Samuel obeyed the Lord and did as he was commanded.

When David came before Samuel, the Lord told Samuel that this lad was the one who should be the new king. David felt happy and honored that the Lord should bless and trust him so. He was just a young boy now, and he would not really become king until he was a man. This meant that he had many years in which to prepare himself for his new responsibility. He knew, however, that our Heavenly Father would help him in every way if he would remember at all times to obey and honor Him. [End of Scene I.]

Now King Saul was a most unhappy man. He knew that he had disobeyed God and His prophet, Samuel. He also knew that when God was ready to take away his crown, he would no longer be king; nor would his sons or grandsons be kings after him. This made him bitter, and he became the enemy of every man who he thought might succeed him.

One day King Saul was very ill. Wise doctors tried to help him, but each day he grew worse. Then one of his servants remembered that he recently had heard beautiful music while walking in the country. A shepherd boy named David had been playing on his harp. He felt sure that this music would help the king, so he invited David to come and play to him. David was proud and happy that he had been chosen to be of service to the sad king.

Many songs did David sing. He sang on and on until the king closed his eyes in sleep. Everyone was happy. It had been a long time since the king had been able to sleep. He would be better when he awakened, they felt sure. [End of Scene II.]

(For Course 2, lesson of November 1, "Helping Others Makes Everybody Happy"; for Course 8, lessons of October 4 and November 8, "Samuel, the King Maker" and "A Shepherd Who Became King.")

When David became a little older, a war broke out between the Israelites and some people called the Philistines. Among the Philistines was a great giant named Goliath. So large and strong was he that the men in King Saul's army, including David's brothers, were afraid to fight him.

One day David, who had brought food to his soldier brothers, said that he was not afraid of the giant and that he would fight him. The reason David was not afraid was because he trusted in God. He knew that God was stronger and braver and smarter than the giant and that He would bless David so that he could kill the giant. This He did. [End of Scene III.]

Now one would think that King Saul would love David and be grateful for all the kind things that he had done for him and his people, but that was not so. Instead he became angry and jealous because he thought that the people of Israel loved David more than they loved their king. So angry was he that he would have killed David, had it not been for his son, Jonathan.

Jonathan had known David for a long time and loved him dearly. He was not jealous because the people loved and honored David. At the time David killed Goliath, Jonathan even took off the prince's robe that he was wearing, and also his sword and bow, and gave them to David. And David dearly loved Jonathan, too. They were truly good friends.

Now when friends are truly good friends, each is happy when the other is happy; and one is sad when the other is sad. They help each other if trouble comes. Thus, when Saul tried to harm David, Jonathan decided to help and protect his friend. When Jonathan saw that his father really intended to harm David, he told David that he had better leave the country, so that Saul could not kill him.

"And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed: and Jonathan went into the city." (1 Samuel 20:42.) [End of Scene IV.]

Sometime later the Philistines again made war upon the Israelites. This time the Lord was not with Saul, nor was David, the Lord's chosen servant.

"So Saul died, and his three sons, and his armour-bearer, and all his men, that same day together." (I Samuel 31:6.)

A few days later, a young man came to David and told him of the battle. He said, "... the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also." (II Samuel 1:4.)

Some time later, as God had planned it should be, David became the King of Israel. He still loved King Saul; and most especially he loved Jonathan, King Saul's son, who had been for many years his dearest friend.

One day he sent for a man named Ziba who had been a servant in the house of King Saul. He said to him, "... Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake?" (II Samuel 9:1.)

Then Ziba told him that Jonathan had a son, and that when that son was 5 years old and the news had come that Saul and Jonathan had been killed, the nurse who was caring for the boy had taken him and fled. As they fled, the boy fell and became lame. The boy's name was Mephibosheth. (See II Samuel 4:4.) Then King David asked where the boy was, and Ziba told him. [End of Scene V.]

"Then King David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar." (II Samuel 9:5.)

The lame prince was very much surprised when the servant came and said King David wanted him to come to the palace. He was really afraid to go; but when he went, he bowed low before the king.

"And David said unto him, Fear not: for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually." (II Samuel 9:7.)

Then King David called Ziba, King Saul's servant, to him and told him that he had given to Mephibosheth, Jonathan's son, all that had belonged to King Saul and Jonathan. David told Ziba that he and his sons and his servants should till the land and take care of it for Mephibosheth; and whatever the land produced should belong to the young prince.

"Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, said the king, he shall eat at my table as one of the king's sons. . . .

"So Mephibosheth dwelt in Jerusalem: for he did eat continually at the king's table; and was lame on both his feet." (II Samuel 9:11, 13.) [End of Scene VI.]

Literary File Reference: David.

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation:

Saul, King of Israel, seated on his throne. (OT113.)
The Prophet Samuel as he anoints David. (OT114.)
David, as he is being anointed by Samuel. (OT115.)
David, as he plays before King Saul. (OT116.)
David with his slingshot. (OT117.)
Goliath, the Philistine Giant. (OT118.)
David and Jonathan, as they talk together. (OT119.)
David, as King of Israel, seated on his throne. (OT120.)
Ziba, servant to King Saul, standing upright. (OT121.)
Mephibosheth, Jonathan's son who was lame, as he appears before the King. (OT122.)

Order of Episodes:

Scene I:

Scenery: Outdoor Scene.

Action: The Prophet Samuel is seen anointing David.

Scene II:

Scenery: Same as Scene I.

Action: David is seen playing his harp as King Saul rests.

Scene III:

Scenery: Outdoor Scene.

Action: David is seen with his slingshot approaching the giant Goliath.

Scene IV:

Scenery: Outdoor Scene.

Action: Jonathan and David are seen talking as Jonathan sends David away to protect him from the wrath of King Saul.

Scene V:

Scenery: King David seated upon his throne.

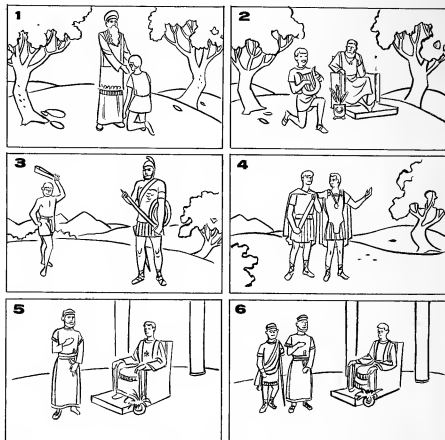
Action: Ziba is standing before King David. He is asked if any of King Saul's descendants still live. Ziba tells him about Jonathan's son, the lame prince.

Scene VI:

Scenery: Same as Scene V.

Action: Ziba and the lame prince are seen talking with King David.

Order of Flannelboard Scenes





The Goals of Gospel Teaching

Superintendents

What superintendency among us would permit a member of their faculty to teach untruths? We hope there would be none.

The Deseret Sunday School General Board set up, some years ago, a procedure to deter such teaching. It is the assignment of the superintendent specifically to supervise Courses 16 to 29; of one assistant to supervise Senior Sunday School courses through Course 15; and of the other assistant to supervise the Junior Sunday School courses. (See *The Sunday School Handbook*, pages 19, 20.)

Many superintendents and assistants often ask what they should look for when they visit a class. Of course, there are innumerable suggestions that could be made. We will mention but one.

In his book, *Teaching the Gospel*—the pre-service teacher training manual of the Sunday School—Dr. Asahel D. Woodruff sets out a fundamental goal for teachers. He says:

"The mission of the teacher is to bring about an increase in knowledge of the Gospel in all of the Lord's children. It is what each person comes to know and then lives in life that determines his eternal happiness." (Page 3.)

It is imperative that the Sunday School teach only the eternal principles of the Gospel. It is important to each member that he learn these principles.

Not all methods of teaching achieve this result. There is a philosophy of "Progressive Education," so-called, which according to one of its bitterest foes, Dr. Max Rafferty, California State Super-

intendent of Public Instruction, has said, "preach nonexistence of eternal truths, lasting virtues, positive standards, enduring values."

Dr. Woodruff very clearly and simply has set forth the differences in the two predominant schools of thought in America today. These should be understood by every teacher or supervisor of religious education in the Church.

"There are two conflicting views in today's educational world, and they are related to this matter. The conflict is a serious one, from the standpoint of the Gospel. One view is that there are truths in the universe we must learn about and abide by, because they determine what happens to us, whether we like it or not. This view holds that all that is constructive and good comes from obedience to these truths. The other view holds that there are *not* such compelling truths or forces in the universe. This view holds that the universe will in some way adapt itself to each individual. Each person should do those things which give him satisfaction. He should cultivate his own individuality and not be warped by outside pressures.

"Under the first view education is primarily an attempt to learn the truth about the physical universe and the divine and human element in it. Under the second view education is primarily an exercise to develop the individual's peculiar capacities without predetermined goals. Although these two views have many things in common, their differences are of great significance.

"The first view corresponds closely with the scriptural foundations of the Gospel. These present the universe to us as a stable, pow-

erful set of eternal laws. They describe man's task as one of mastering (that is, comprehending and then achieving his purposes within) his eternal home. They do not describe man as a pawn in this world of law. Rather, man is described as a potential creator and ruler of the universe, provided he pursues the path of knowledge, or the attainment of light and truth to reach this end. They describe the real forces and laws of the universe not as restrictive elements, but as means for freedom. True, they destroy those who disregard them, but they give wings to creative freedom to those who master them.

The second view is closely allied with Pragmatism, and what is now called Experimentalism. In its psychological concepts it holds to the Freudian view of man. The basic Freudian position regards man essentially as an animal, living in a world without any definite moral requirements. The Freudian world and the Pragmatic world do not recognize God in their basic views. According to these views, the world is not being guided by a divine being. It is merely evolving in a naturalistic manner. Hence man has no obligation to any outside standards, and there are no facts which are irrevocably true. In the absence of such outside compelling forces, man is free to believe what he wishes about the world. All he has to do is develop a set of beliefs which seem consistent and comfortable to him. He has merely to develop a set of behaviors which give him satisfaction, assuming that the world will not force him out of his personal interpretation or interfere with his satisfactions.

(Concluded on following page.)

THE GOALS OF GOSPEL TEACHING (Concluded from preceding page.)

"The first view regards education as the mastery of knowledge and then the use of knowledge to choose and follow constructive lines of behavior. The second view regards education as the cultivation of inborn skills such as thinking, problem solving, and creative actions. Direct mastery of knowledge is not deemed profitable, in fact knowledge as such is not regarded as of any great importance. It recognizes no ultimate values, but regards value and truth as matters of relativity.

"It should be clear that the first view requires a curriculum of truths to be learned. The second view requires a curriculum of developmental experiences, in which subject matter is a means of having experience, but not something which of itself must be learned.

"Under the first view, the most important task of the Church educational program is to teach the principles and facts in the Gospel. This is regarded as necessary to the attainment of celestial qualities through an upward struggle. Under the second view the objective of Church classes would be to provide opportunities for students to work together, to stimulate original thinking, and to draw out the student so that he will be himself and find a satisfying adjustment to life. Pragmatism gives priority to personal adjustment over the attainment of demanding ideals. In this it has fostered a letdown in the drive for high spiritual goals.

"Proponents of the second view are enthusiastic about the worth of an individual. They seek to help him magnify his own powers. They

are opposed to the use of propaganda. They encourage each person's creative development. They subscribe readily to the Gospel objective of eternal joy. All of these things are worthy aims. But so are they the aims of those who support the first view. Where, then, is the critical difference? It is in this point: that the Gospel makes it clear that we can attain our full worth, magnify our own powers, become truly creative, only through acquiring knowledge and using it wisely. The Gospel holds that men may ignore the compelling facts of the universe only at the cost of some or all of their possible ultimate happiness. It teaches us that the degree of one's happiness depends on the degree of his obedience to truth. Hence education must concentrate first on teaching the eternal truths we must live by, and then on helping us be as individual as we care to be within the realm of reality, as creative as we can be, and as powerful as we can become through intelligent use of our knowledge. If we try to do these things without a knowledge of the truth, we will eventually fail." (*Teaching the Gospel*, pages 16-18.)

Sunday School lessons and teachings, while they involve solving problems and individual characteristics, are dedicated to teaching the truths of the Gospel to children. The Prophet Joseph Smith declared this principle:

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine and Covenants 130:21.) Let us follow the counsel of our Prophet in our teaching.

—Superintendent
Lynn S. Richards.

Why Children Remain in Junior Sunday School after Baptism

It is the plan of the Deseret Sunday School Union that as children become members of Junior Sunday School at or near the age of 3 they enter Course 1. They remain in that course until the age of 4. If they are 4 on or before the first of January in an odd-numbered year, they are placed in Course 1a; on even-numbered years they are placed in Course 2. Then this group of children remain together throughout their Sunday School experience until they reach the adult classes—Courses 20, 23, 24, and 25 or 26.

Children are advanced from one course to the next as a group. Of course, wise teachers and administrators who are concerned with

each individual child will make individual adjustments as the need arises. Thus, baptism is not the signal for children to move from Junior Sunday School to Senior Sunday School. Rather, upon the completion of Course 5, "Living Our Religion, Part II," children are advanced as a group from Junior Sunday School to Senior Sunday School on January first.

Why not advance children at the time of baptism? The Sunday School course of study is so organized that one course of study is built upon another. Should children advance to Course 6 at the time of baptism, they would miss part of two courses—Course 5 and Course 6, thus leaving a gap in their religious education.

—Mima Rasband.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

Answers to Your Questions

Has Sunday School Class Organization Been Abolished?

Q. Has the new home teaching enlistment program abolished the Sunday School class organization?
—*Emigration Stake.*

A. No. Class organizations continue as usual and are used for fellowshiping, secretarial aid, library aid, and class socials, and will also continue to be used in enlistment work under direction of the Sunday School superintendency and in cooperation with the home teachers.

How Are Total Enlistment Contacts Noted?

Q. How is column 15, "Total Enlistment Contacts," filled in? —*Superintendents' Conference.*

A. Column 15 of the old report should be ignored. There is no longer any significance in the number of enlistment contacts made by Sunday School representatives as these contacts are determined solely under direction of the bishopric in the home teaching program. This column has been removed from new reports.

—*Superintendent David Lawrence McKay.*

Memorized Recitations

for Oct. 4, 1964

Scriptures listed below should be memorized by students of Courses 10 and 16 during the months of August and September. Students of these classes should then recite in unison the scriptures for their respective classes during the Sunday School worship service of Oct. 4, 1964.

COURSE 10:

(Jesus taught that another comforter, the Holy Ghost, would come to teach all things and bring all things to our remembrance.)

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

—*John 14:26.*

COURSE 16:

(Alma taught that an atonement would be made for all those who believe on the name of Jesus Christ.)

"And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else.

"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day cometh that all shall rise from the dead and stand before God, and be judged according to their works."

—*Alma 11:40, 41.*

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COMING EVENTS

Sept. 20, 1964

Budget Fund Sunday

• • •

Sept. 27, 1964

Begin

Teacher-training Class

• • •

Oct. 2, 3, and 4, 1964

Semi-annual

General Conference

• • •

Oct. 4, 1964

Semi-annual

Sunday School Conference

THE MOST FAMOUS BOOK IN

by Blaise Levai*

People called him "Barbarossa" because of a flaming red beard and a head as bald as an egg. Originally from England, he was stationed among the Muslims in India during World War II and had grown to admire their stubborn will. Even after his regiment had been sent to Burma, he often thought of returning to India. One day, under heavy artillery fire and with shells screaming overhead, never knowing when one might find him as its mark, he made a vow that if God spared his life, he would return to India with the most famous book in the world.

In time the war ended, and Barbarossa returned to India. Day after day he went among the Muslims—in the market place, in the bazaar, wherever people were—always distributing the Holy Bible.

One day an angry shopkeeper spat in his face and called him a "heathen pig!" Barbarossa wiped his face, smiled, and quietly walked away.

The Muslim priests protested to the authorities about his activities. They charged that he was a public nuisance who was turning Muslims away from the Prophet Mohammed to the Prophet Jesus. People began to jeer at him and interrupt him when he tried to speak. Lifting a hand, he cried, "Listen to me, and I promise I shall leave."

The people were struck with the way he spoke—with such intensity, with such fervor—that they quieted to only a murmur and watched him.

"Look!" he said, and pulled off his turban. The blazing sun seemed to reflect its rays from his bald head as from a sparkling mirror. The crowd had not seen his head before, as it had always been covered with a turban. As they stared at it, they were startled.

Barbarossa seized upon the moment and called out to them: "God has given me a natural bald head,

--- (For Course 4, lesson of October 25, "The Bible Is a Record"; for Course 10, lesson of November 15, "Feed My Sheep"; for Course 12, lesson of October 11, "The Most Famous Book in the World"; for Course 28, lesson of November 22, "Religious Liberty and Tolerance"; and for general reading.)

*Dr. Blaise Levai served 15 years in India as professor of New Testament and English and Vice Principal of Voorhees College, Vellore, South India. At present he is managing editor of the Record with the American Bible Society. He holds a B.A. degree from Hope College (Holland, Michigan), a B.D. (Bachelor of Divinity) from Rutgers Theological Seminary (New Brunswick, New Jersey), an M.A. from the University of Chicago, and an Ed.D. from the University of Michigan. He has done post doctoral work at the State University of Iowa.

but your priests must shave their heads! God has given me a natural red beard, while your priests have to dye their beards! Gaze upon this bushy red beard that God has given me, and remember it well! For I shall not be permitted to speak to you any longer here in the market place! Be assured, though, that I shall remember you and continue to pray for you, just as I have been doing, commending you to the Prophet Jesus, who can enable you to love as victoriously as He loved. You will remember me because I have brought you His message of love."

By now the crowd had started to laugh at him. But one man in the crowd was strangely moved. It was the man who had spat in Barbarossa's face. That night he came to Barbarossa.

"Now," said the Muslim, "I am ready to hear. When I watched you today before all those people who were laughing and scoffing at you and saw how little effect it had on you, and that, no matter how much they scoffed, you always spoke in love, I knew that I must come to you. Never should I have spat into your face. Forgive me. I did it, I suppose, because I did not understand. But now I want to know more of this Jesus who has loved so completely."

Thus, among that entire Muslim community, one person accepted the Master and the passionate concern to make God's book available for his people. And, who knows, with that one coming to understand about the Master and to know the Bible, perhaps others came to also accept Him.

Still keeping his vow, the last time Barbarossa was seen was when he was making his way toward the borders of Tibet. As God's word-bearer he continues to present again the most important book in the world.

The Holy Bible continues to be received and revered as the world's most famous book by countless people everywhere. The Bible continues to send forth thousands of missionaries and translators throughout the world so that the man who has been without it, no matter how rich or poor he may be, or whether dwelling in a large city or small village, may have his own Bible in his own language.

The Bible is an historical record about God, His search for man, and man's quest for Him. In its sacred pages is God's intimate message to all man-

THE WORLD

kind. This message was not man-made but God-given. It was not attained by imagination—but given by revelation. It was not found in the ruins of some ancient temple. "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Men like Barbarossa have found that we, as Christians, are not so much responsible for debating God's message as we are committed to distribute and proclaim it.

Some years ago Chanda Ray, born a high-caste Hindu, spent a night with a friend in a Christian hospital. The friend was to have an eye removed with the hope of saving the sight of the other eye. In the evening the man said to Chandu Ray, "Take my Bible and read to me the fourteenth chapter of John." As Chandu Ray read the stirring words of Jesus, he put down the Bible and exclaimed, "You are not going to go blind! And what's more, I am even now receiving my own spiritual sight. I am beginning to see the Light!"

The two spent the remainder of the night in devotion and prayer. In the morning the surgeon examined the eye, then excitedly called, "Quick, get me the other lens!" The assistant brought a more powerful lens. Examining the eye again, the surgeon asked in amazement, "Tell me, were you conscious of anything happening in the night?"

The patient told the doctor how they had read God's word and prayed through the night hours, and how he had introduced Chandu to the Master.

"Did you shed any tears?" the surgeon asked.

"Yes, doctor, there were many tears shed."

"Then it must have been the tears," said the surgeon. "Something has happened to dissolve the center of tension. I am going to postpone the operation."

That operation never took place. Today the patient can see clearly with both eyes. Chandu Ray is now the first Pakistani bishop of the Anglican Church and former secretary of the Bible Society of India, Pakistan, and Ceylon.

When we pray and study the Bible like this, the unity of fellowship becomes real and the world can see the transforming power of its most famous book.

Library File Reference: Bible.



He went among the Muslims—in the market place, in the bazaar, wherever people were—distributing the Holy Bible.

Hymns We Love To Sing



Senior Sunday School Hymn for the Month of October

HYMN: "Oh What Songs of the Heart"; author, Joseph L. Townsend; composer, William Clayson; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 87.

Here we have again, as last month, a genuine, homespun hymn; both author and composer are Latter-day Saints. For some details on their lives and work, we may consult the last issue of *The Instructor*.

This hymn is sung less often than it deserves to be sung. It is our own, and it is of good quality. Therefore, we now have the opportunity to become better acquainted with its fine quality.

The subject of this hymn is our heavenly home. And there are many beloved hymns on this same subject. For example: "We Shall Meet Beyond the River"; "Let Me Come and Dwell with Thee"; "I Have Read of a Beautiful City"; "Farewell All Earthly Honors"; "Sing Ye of a Home Immortal"; and "Swing Low, Sweet Chariot."

Latter-day Saints through the divine teachings of the Restored Gospel have a completely wholesome point of view on this subject. On the one hand, we do not believe in the great need to hurry into the life beyond; we consider it our duty to work and live well in the present mortal existence granted us through the revealed plan of salvation. But on the other hand, we do not fear the life to come, neither do we grieve excessively when the mortal life of a loved one

is stilled in death. As Latter-day Saints, we have felt the power of Gospel testimony in our souls, and likewise we are completely satisfied regarding the sureness of life everlasting. This is never debated nor questioned in the minds of Latter-day Saints. The doctrine is true; we believe it completely, and we reap the consequent peace of the soul. "Happy is the man . . . that getteth understanding." (*Proverbs* 3:13.)

Let us sing this hymn, then, in the spirit of that other hymn which says: "And should we die . . . happy day, all is well."

To the Chorister:

Technical comments: first, as to *tempo*. Some choristers specialize in high speeds, others in low. May we plead again for the golden mean. The best tempo is one so appropriate, so natural, so comfortable, that no one will ever be aware of it. It is your duty and task to think of it and to discipline yourself against wild extravagances, either fast or slow. The recommended tempo is marked at the top of the page. This approximates eight beats every five seconds. Practice this with the second hand on your watch, and do this at home and at preparation meeting. Both musicians and nonmusicians will appreciate your giving this careful attention.

Next, as to the *fermatas*. These two spots need not be counted nor

beat out by you. It is best to just hold the baton for a comfortable period of time. How long is comfortable? This will be approximately a half note, followed by a quarter rest. As the recipe says: season to taste.

To the Organist:

You will have in this hymn an excellent opportunity to practice your skill in transposing down a half step, and doing this easily and painlessly. There are no accidentals throughout this music. Therefore merely replace the three sharps with four flats in the key signature and play away. It will sound in the key of A Flat. We recommend that this hymn be sung everywhere in the lower key, so that everyone, male or female, who enjoys singing the melody can be comfortable in so doing.

A choir normally sings in four parts; a congregation normally sings in unison. If you have any doubt, try it both ways. The melody should be heard in octaves. When Tschaiakowsky and Wagner presented their most expressive and emotional melodies, they always had them heard by both violins and cellos together, an octave apart.

Happy hymn practice!

—Alexander Schreiner.

(The Senior Sunday School hymn for November will be "Come, Ye Thankful People," *Hymns*, No. 29.)

Junior Sunday School Hymn for the Month of October

HYMN: "We Thank Thee, O God, for a Prophet"; author, William Fowler; composer, Mrs. Norton; *The Children Sing*, No. 54.

Children need security. They should have the assurance that some things are always right to do and that some things are disapproved of, not only by adults, but also by our Heavenly Father. One of the comforts of life lies in having a prophet to guide us and tell us how to please our Father in heaven.

With the availability of modern communications, many of us can see and hear our beloved Prophet. He continually gives messages to us which will guide us in the way of perfection if we live as he says.

To the Chorister:

Before introducing "We Thank Thee, O God, for a Prophet," show a picture of President David O. McKay. One sentence telling that he is the prophet who is guiding us is all the explanation that is necessary. Do this when the hymn is presented. On following Sundays, you may want to show the picture again and ask who he is.

By your attitude you can help children feel that it is a joy to follow a prophet; that it is a pleasure and a privilege to serve in the Church; and that they should "love to obey thy command."

Many children will know this hymn. It is appealing to them and is used often. Your group will determine how you teach it. When you begin to sing it for them, if many want to sing with you, you

will know it is a hymn they previously have learned; and you will not need to teach it by rote. If they cannot sing it without help, teach it by rote as is suggested in *A Guide for Choristers and Organists in Junior Sunday School*, page 22.

To the Organist:

Play the hymn as it is written. Many children will be familiar with the melody and will not need your help to determine it.

The rhythm is the problem in this hymn. Be sure to give full value to the dotted-eighth notes and to keep the sixteenth notes that follow in their allotted time. Un-

less you practice the hymn enough, you will of necessity lengthen the sixteenth notes while you look for the note that follows. When you do this, the rhythm tends to become even instead of uneven as it is written. This spoils the pulse of the music.

Play a firm, but not loud, accompaniment. It is seldom you practice a hymn with which so many children are acquainted. When you use unfamiliar material, the organ or piano is often used to help with the melody. This month you can add variety and interest by playing all the accompaniment.

—Mary W. Jensen.

(The hymn for November will be "Father, Thou Who Carest," *The Children Sing*, No. 5.)

October Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"If ye love me, keep my commandments."¹

¹John 14:15.

FOR JUNIOR SUNDAY SCHOOL

Jesus said: "... Thou shalt love the Lord thy God with all thy heart. . . ."²

²Matthew 22:37.

Organ Music To Accompany October Sacrament Gems

Darwin K. Welford



PHOTO AND ART CREDITS

Alvin Gittins: art—289.

Lee Van Wagoner: photos—292, 293, 300.

Photo subjects on pages 292, 293 are: Rodney Kimball (father); LeNeve Kimball (mother); their children—LeNeve, Kevin, Stanley, Clea, Bruce, Jelene, Sylvia K. Harmon, Randy, Ruby, Sharon, Mary Lou, Kenneth,

Larry, Kirk; son-in-law, Jared Harmon; grandchildren—David, Alma K., Jared, and Kim Harmon; all of Provo (Utah) 21st Ward, Sharon Stake.

Charles Nickerson: art—295.

Sherman T. Martin: art—layouts; photos—301, 303, 323.

Arnold Friberg: art—303, 323.

Dale Kilbourn: art—306.

Bill Johnson: art—298, 310, 315, outside back cover.

Albert Solomon: photos—318, 319, 320.

Lucien Bown: photo—center spread.

Charles J. Jacobsen: art—inside front and back covers.

Erla Young: art—flannelboard figures.

When We Know People, We Love Them

by Burl Shephard

Kindergarten classes of the Sunday School have a September lesson entitled "When We Know People We Love Them." Realizing the basic truth of this philosophy, it has been the dedicated endeavor of a group of 50 young Latter-day Saint performers to promote fellowship and understanding between Twentieth century Judah and Ephraim. They say:

Our objective is to spread understanding and appreciation for the history of Israel and the great drama of a people's age-old struggle for dignity, survival, and freedom.

This is the stated purpose of the Yovail¹ Dancers from Pasadena (California) Stake and other nearby areas. That they have been unusually successful in this endeavor to "spread understanding and appreciation" has been evidenced by their wide acceptance before Jewish and other audiences. A recent spectator has commented that it is good to see the hand of true fellowship and kindness extended to Israel.

The Yovail Dance program grew out of a stake-wide MIA Adult Study program in 1962 entitled,

(For Course 2, lesson of September 13, "When We Know People We Love Them"; for Course 6, lesson of December 6, "Organization of the Church Provides Many Opportunities"; for Course 16, lessons of October 25 and November 1, "The Gathering of Israel"; and for Course 28, lesson of October 25, "The Dispersion and Gathering of Israel"; and of general interest.)

¹Yovail is Hebrew for "Jubilee."

"Understanding Israel." As the lessons progressed, stake leader Mildred Handy organized and directed the youth in the creative dance effort, and there are now 65 or 70 young performers in the group. Of them she says, "Working with this group of dedicated youth for the past 15 months has been the greatest inspiration of my life. . . . I am humbled by the power of youth who are aware of their destiny and embued with the spirit of the Lord; and I feel that their faith will be rewarded in the realization of the great dream to take the spirit of Mormonism to Israel in 1964."

President of the group, David Handy, a preidental student at Pasadena City College, has received several 100% priesthood awards and in addition to many Church activities is active in baseball and basketball. Believing that the redemption of the House of Israel can come only after a climate of understanding and appreciation has been achieved, he says, "To understand in depth the mission of Israel is to understand better the plan of salvation and one's own Latter-day Saint heritage."

One hundred and twenty-three years ago, on October 24, 1841, Elder Orson Hyde made a hazardous journey to the Holy Land; and standing on the Mount of Olives he dedicated that land to the return



1. Linda Harrington, assistant choreographer and instructor of the group, studied dancing for many years in Salt Lake City and has chosen to spend a year with the dance group before attending Brigham Young University. Says she: "I now have a greater understanding and knowledge of Israel, its history, and my own heritage." Linda's mother, Alta Harrington, sacrificed much to tour Israel a few years ago and says of it, "Israel—Israel—the very air breathed freedom." She was thrilled when her daughter was accepted as a member of the Yovail dance group.
2. Lynn Moser, dancer and musician, offered to sell her hair to help raise funds for the Yovail trip to Israel.
3. Youthful Yovail Dancers of Pasadena Stake perform on lawn for a ten-minute color film with their accompanist, Mark Seamons. Dances are done barefooted.



◀ Youthful dance manager Geary Younce, of Hillsborough, Oregon, and assistant dance instructor, Lanigene Handy of Pasadena, perform in authentic costumes. Geary is attending California Institute of Technology at Pasadena and works as electronic engineer at the Naval Ordnance Test Station there. "Lani," as she is known by family and friends, a high school junior and an active Latter-day Saint, is a distinguished member of Orchestis, a national dance society.

training program for this venture has included not only authentic dance training, but also a study of the history of Israel and of the Hebrew language. Leaders of the dance team have taken dance instruction from Dani Dassa at the University of Judaism in Los Angeles. In addition, direct help and instruction has been given the entire group by other Jewish authorities in the field of music and dance peculiar to their race.

The Yovail program features more than 30 numbers selected from the folk dances of Israel and Jews around the world. It also includes a modern Western interlude, "Campfires of Zion," affording a glimpse of the Mormon Pioneer exodus. Their bene-

(Continued on page 320.)

of the Jews. This was the land from which they had been dispersed nearly two thousand years before. In 1873 George A. Smith was sent to Jerusalem by Brigham Young to again dedicate the land and pray that the Lord would hasten His work in opening the way for the return of the Jews.

Now, in 1964, more than 40 youth of the Church will tour Israel with a program of interpretive dance. They will visit the Kibbutzim (collective farms) and become acquainted with the youth of Israel. Their

4. When he was two months old, Mark Seamons, a priest in San Diego First Ward, San Diego Stake, lost both eyes due to cancer. But blessings of the priesthood promised a musical talent to compensate for his blindness. At the age of 2 years he began to play the piano. Now 16 years old and practically self-taught on both piano and organ, Mark furnishes superb musical accompaniment for the Yovail troupe and says their program "is the most wonderful thing that has come into my life." He travels from San Diego to Pasadena to participate in rehearsals. He is a son of Vern and Blanch Seamons. Mark's father is in the San Diego First Ward bishopric.



fit performances throughout southern California have been held in the Shrine Auditorium, Pasadena Civic Auditorium, and in many Jewish and LDS centers. They have engaged in other fund-raising activities also to defray the expense of their trip to Israel. While abroad they will also perform in Zurich, Switzerland, and in Paris, France.

From the Old Testament times, the return of the Jews to their native land has been predicted. Isaiah proclaimed:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . .

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isaiah 11:11, 12.)

When the risen Christ taught the people on the American continent, He said:

And I will remember the covenant which I have made with my people; and I have covenanted with them that I would gather them together in mine own due time, that I would give unto them again the land of their fathers for their inheritance, which is the land of Jerusalem, which is the promised land unto them forever, said the Father. (3 Nephi 20:29.)

And how meaningful are the prophet Mormon's words:

Yea, and ye need not any longer hiss nor spurn, nor make game of the Jews, nor any of the remnant of the house of Israel: for behold, the Lord remembereth his Covenant unto them, and he will do unto them according to that which he hath sworn.

Therefore, ye need not suppose that ye can turn the right hand of the Lord unto the left, that he may not execute judgment unto the fulfilling of the Covenant which he hath made unto the house of Israel. (3 Nephi 29:8, 9.)

Israel became a free, independent state on May 14, 1948. This was their first independent govern-

ment since 63 B.C., when Rome conquered Judea.² Except for a few brief years of freedom (141-63 B.C.), the Jewish nation has been in bondage to other nations since 586 B.C. And yet the God of Israel has said of them: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (Psalms 137:5, 6.)

Between 1948 and 1960, over 972,000 Jews have returned to Israel from countries all over the world; and the gathering continues, averaging more than 32,000 a year. The Prophet Joseph Smith, in dedicating the Kirtland Temple, pleaded for Judah's return in these words:

"But thou knowest that thou hast a great love for the children of Jacob who have been scattered upon the mountains for a long time, in a cloudy and dark day. We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem from this hour may begin to be redeemed; and the yoke of bondage may begin to be broken off from the house of David; and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father." (Doctrine and Covenants 109:61-64.)

A further admonition and prophecy relative to the last days is contained in these words of the Lord to Joseph Smith:

. . . Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles flee unto Zion. And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house. (Doctrine and Covenants 133:10-13.)

And He has also warned:

Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children; and again the hearts of the Jews unto the Prophets, and the Prophets unto the Jews; lest I come and smite the whole earth with a curse and all flesh be consumed before me. (Doctrine and Covenants 98:16, 17.)

The Yovail Dance group proclaims peace by singing a song of "Shalom" (peace) at every performance; and their great effort to "turn the hearts" of people towards understanding and brotherhood is indeed gratifying. They have accomplished much.

²See "When Rome Conquered Judea," by Burl Shephard; *The Instructor*, January, 1964; page 10. Library File Reference: Salvation.



David Handy, president of Yovail Dancers, and his mother, Mildred Handy, director, discuss plans for trip to Israel.

The Law of the Land

by William P. Miller

(TO THE TEACHER: The following outline is suggested for a uniform lesson to be used in the Senior Sunday School on Stake Conference Sunday during the fourth quarter of 1964. The ward superintendent should have determined in advance the number of Sunday School classes that will be held on stake conference Sunday so that teachers will be able to plan in advance for a particular age group. It is not intended that teachers follow this outline in detail. Material should be adapted to the situation by the teacher. It may be that a particular section of this outline should receive special emphasis in your ward. However, it is recommended that the objective be followed as stated. It is assumed that Junior Sunday School classes will use their regular lessons for that Sunday.)

Objective: To develop in each individual a clear understanding that he should obey the laws of the land in which he lives.

Regardless of the country in which we live, we are all subject to laws and regulations that affect our daily behavior. Some of these controls may limit what we may do as Church members, both individually and collectively. At certain times, in some countries, these laws may interfere with our freedom to participate in Church activities.

The question of the individual's responsibility to the laws of the land arose in the early history of the Church. The clear policy of the Church is given in the twelfth Article of Faith which states, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

It is recommended that chapter 23 of the *Articles of Faith* by James E. Talmage be used as the basic text for the presentation of this lesson.

Elder Talmage explains that from earliest history, as recorded in the Old Testament, there was a recognition of the laws of the land and a strong admonition to observe those laws. Some of those laws and customs have been modified through the years and are not in effect today. However, in the history of the Old Testament they did apply and were recognized by the Lord. The teacher might use the examples of Hagar and Sarai, Isaac, and David. (See chapter 23, "Obedience to Authority Enjoined by Scripture.")

During the Saviour's personal ministry on earth, his actions and teachings supported the principle of

observing the laws of the land, even if some appeared to be unjust. His classic answer to the Pharisees, who sought to trap Him, removed all doubt concerning His position when He said, "... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (*Matthew* 22:21.) The teacher could profitably use the examples in the life of the Saviour as described by Elder Talmage.

Following the death of the Saviour, the apostles faced continued problems concerning the relationship between the Church and the laws of the land. The writings of the apostles are filled with exhortations to the Saints to uphold the civil laws. (See chapter 23, "Teachings of the Apostles.") Elder Talmage's statement is entirely clear to all when he says, "Governments are essential to human existence; they are recognized, given indeed, of the Lord: and His people are duty bound to sustain them."

The Book of Mormon contains many illustrations supporting the principle of the Twelfth Article of Faith. (See chapter 23, "Book of Mormon Teachings.")

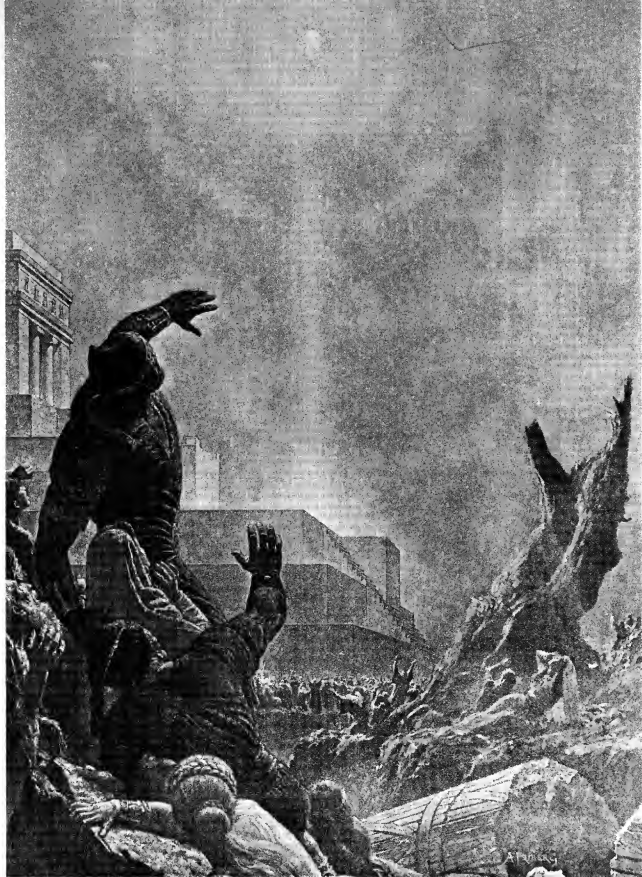
The question is sometimes asked what position a person should take if the laws of the land are in conflict with the revealed word of God. Elder Talmage answers this question very well. (See chapter 23, "Latter-day Revelation." See also *Doctrine and Covenants* 124:49, 50.)

The clearest statement on this subject is the official statement of the Church as found in the *Doctrine and Covenants*, section 134. It is suggested that the teacher read, or have read, to the class this entire section.

Teachers might raise the question of the relationship of the Church or churches to the laws of the state or country in which they live. Reference could be made to the Constitution of the United States and state constitutions. In the United States there are specific definitions concerning the relationship of church and state in many state constitutions. This may or may not be the case in other countries. The teacher might well review this situation in the particular state or country in which the class is located. President N. Eldon Tanner deals with this subject in his article, "Submission to Secular Authority," in *The Instructor*, October, 1963, page 352.

Library File Reference: Law.

(For Course 6, lesson of November 1, "A Latter-day Saint Is a Good Citizen"; and for Course 28, lesson of November 29, "Submission to Secular Authority.")



Tenth in a Series of Articles to Support the Gospel Doctrine Course

JESUS THE CHRIST

*October 4, 1964
General Conference
Review*

CHRIST ON THE WESTERN HEMISPHERE

*Lesson 37, Oct. 11, 1964
Chapter 39, Pages 721-731*

THIRD Nephi contains the Book of Mormon account of what happened to the people in the

(For Course 26, lessons of October 11, 18, and 25, "Ministry of Christ on the Western Hemisphere" and "The Long Night of Apostasy.")

by Lowell L. Bennion

Western Hemisphere at the birth, death, and resurrection of the Saviour in Palestine. Most interesting is the report of His visits and teachings as a resurrected being among the Nephites. What He said and did among them will be our major interest here.

Nephites generally at this time were slow to believe and quick to lapse into disbelief and wickedness following miraculous evidence of the Saviour's birth. By the time of the Lord's resurrection the nation consisted of two groups—those who scoffed at

religion and those who, under the leadership of a remarkable prophet, Nephi, had repented, been baptized, and looked forward to the Saviour's crucifixion and resurrection.

When the Lord was crucified on Calvary, the Nephites became fully aware of the event. Three days of darkness and great upheavals occurred in the land. Many people lost their lives. It is interesting to note what Christ said to those who survived. They were not called righteous, but only more righteous than those who were lost.

O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? (3 Nephi 9:13.)

Questions:

1. What did the resurrected Lord teach His people? (Read especially 3 Nephi 9:13-22 and 11:10-14.)
2. How would you characterize His attitude, the feeling and tone of His teaching?

A Return to Fundamentals

Jesus did not come in a display of His power and glory, in a spirit of chastisement because of the unbelief of His people. But, characteristically, He came in a spirit of peace, with mercy in His words, with the desire to heal the hearts of His people and lead them to the Father:

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. (3 Nephi 9:14.)

These are words of hope and comfort, expressions of love and encouragement, consistent with the whole character and mission of the Saviour. They apply to all men everywhere, even to us today.

One might expect the Saviour, the Son of God and resurrected Lord, to reveal the mysteries of the Kingdom to His people. This He did not do. He was content to teach the great but simple fundamental doctrines of the Kingdom, and these He repeated again and again in simple language.

He came to fulfill the law of Moses.

Question:

What is meant by the Saviour's statement: "... and in me is the law of Moses fulfilled"? (3 Nephi 9:17; also 3 Nephi 9:19 and 15:1-10.)

The Law of Moses to the Jews meant the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. These include not only specific commandments but also the whole sacrificial system, the history, and the aspirations of the people of Israel. These things contained in the Law found an end, a fulfillment, in the mission and teachings of Jesus Christ.

- a. He made an end to the shedding of blood and burnt offerings. (3 Nephi 9:19.) These had no meaning in the light of His own supreme sacrifice. (Note Alma 34:10-16.)
- b. Christ fulfilled the hopes of Israel through His redemption in their behalf, as Paul recognized; but Israel as a whole has not recognized this.
- c. Anyone who will serve Christ and keep His commandments will have His Spirit to be with him and will keep all significant, enduring commandments in the Law of Moses. Jesus knew better than any one who has spoken before or since how to single out those things most fundamental—such as humility, love, trust—and weave them into a pattern of unequaled beauty, truth, and inspiration.

Space prohibits detailed elaboration of His other teachings to the Nephites in this lesson. However, note in 3 Nephi 9 and 11 His repeated, simple, moving pleas for them to come unto Him with "a broken heart and a contrite spirit," "as a little child," "to repent and be baptized," to have no disputations concerning points of doctrine, no contention. And finally,

And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God.

Verily, verily, I say unto you, that this is my doctrine, and whoso buildeth upon this buildeth upon my rock, and the gates of hell shall not prevail against them.

And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock; but he buildeth upon a sandy foundation, and the gates of hell stand open to receive such when the floods come and the winds beat upon them.

Therefore, go forth unto this people, and declare the words which I have spoken, unto the ends of the earth. (3 Nephi 11:38-41.)

Project:

Define: (a) a broken heart; (b) a contrite spirit; (c) the humility of a little child; and (d) repentance.

CHRIST ON THE WESTERN HEMISPHERE

"COME UNTO ME"

*Lesson 38, Oct. 18, 1964
Chapter 39, Pages 731-742*

IN 3 Nephi there is one central theme, a single leit-motiv as in a movement of a great symphony, a message that comes through every subject under discussion; it is Jesus the Christ saying: "Come unto me." We shall in this lesson illustrate this centrality of Christ in the Book of Mormon account.

(Continued on following page.)

The Sermon on the Mount

If one compares the Sermon on the Mount in 3 *Nephi* 12-14 with the same in *Matthew* 5-7, one will find them much the same. The Prophet Joseph even used the King James biblical language to convey the meaning of the Nephite record. The changes which do occur, however, contribute for the most part to making Jesus Himself central to His teachings. They encourage an intimate relationship to Him as well as the acceptance of His teachings. Space does not permit an exhaustive treatment of this thesis, but only a few illustrations.

The Sermon on the Mount in 3 *Nephi* 12 has a prologue which is not present in *Matthew*. Twelve disciples are chosen to be servants unto the people, to baptize and confer the Holy Ghost upon those who "believe in me [Christ]". (3 *Nephi* 12:1, 2.) In other words, the Nephites were to be prepared to receive and live the lofty teachings which follow in the Sermon by first coming down "into the depths of humility" through faith in Christ, repentance, baptism, and the reception of the Holy Ghost.

In the first Beatitude there is a remarkable addition in the Nephite text. Jesus said:

Yea, blessed are the poor in spirit, *who come unto me,*¹ for theirs is the kingdom of heaven. (3 *Nephi* 12:3.)

This phrase—*who come unto me*—is not repeated in the remaining Beatitudes, but since it is in the first, it is implicit in the remaining seven.

Questions:

1. How does this addition add meaning to the first Beatitude?
2. Illustrate how this phrase enhances the meaning of some of the other Beatitudes.

"The poor in spirit" is usually interpreted as the humble, the teachable, those who "feel their spiritual need" or their dependence on God. Such an attitude is always blessed. But one can feel His spiritual need and not have it fulfilled, because he does not find the truth or the real values of life. The humble person who will come unto Christ, however, will find the truth, the light, and the way, and rich fulfillment, even salvation and eternal life. The addition of this phrase enriches the meaning of this Beatitude at least twofold, if not manyfold.

The same is true of each Beatitude which follows. Each brings all the power and inspiration of fellowship with Jesus to bear on the moral and religious life. Think of how the phrase "who come unto me" enriches the Fourth Beatitude! One can hunger and thirst after righteousness and never find it, serving all manner of false and shallow causes and ideologies

along the way. But he who takes Christ—His spirit, teachings, and emphasis as standard—cannot but find and increase in righteousness.

The Sacrament

Chapter 18 of 3 *Nephi* contains a rich and meaningful treatment of the sacrament. Read it again, and this time for a single purpose—to sense our intimate relationship to the Saviour in the sacrament. Speaking of partaking of the sacrament, Jesus said,

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my spirit to be with you. (3 Nephi 18:7.)

The Nephites are admonished to minister patiently with the wayward,

... For ye know not but what they will return and repent, and come unto me with full purpose of heart, and I shall heal them. ... (3 Nephi 18:32.)

Pray in the Name of Christ

Questions:

1. Why do we pray in the name of Jesus Christ?
2. What meaning does this form of prayer add to your life?

In 3 *Nephi* 18:8-23, Jesus advises the Nephites again and again to pray always unto the Father "in My name." It is practice and tradition in the Church to close prayers in the name of Jesus Christ. Is this mere formality? Do we do this simply to honor the Saviour, or is there perhaps another meaning? Do we thereby attest again and again our faith in the Saviour? Do we seek and renew fellowship with Him as we pray to the Father? Do we weigh our prayers and learn to bring them in harmony with His Spirit, ideals, and goals? We suggest that with reflection, Christ could play a much more significant role in our prayer-life.

In 3 *Nephi* 27:4-12, Jesus makes it clear that the Church should be called in His name because it is His. It is not to be named after any man or any single teaching. Christ is the head, the chief cornerstone.

Questions:

1. How central is He in our (a) preaching; (b) teaching; and (c) Church activities?
2. Do we always remember Him within the various spheres of Church life itself?
3. Suppose you were an M-Men basketball coach—what role should Christ play in your coaching?

In that unusual account of the Three Nephites (chapter 28) in which three disciples are permitted to remain on the earth until Jesus shall come again, we are told that permission was granted, in the words of the Master,

¹Italics, the writer's.

... Because of the thing which ye have desired of me, for ye have desired that ye might bring the souls of men unto me, while the world shall stand. (3 Nephi 28:9.)

Third Nephi is a second and great witness of Christ, spoken in a way that will bring us into an intimate relationship with Him, making Him the center of our religious faith and life.

THE LONG NIGHT OF APOSTASY

Lesson 39, Oct. 25, 1964

Chapter 40, Pages 745-755

THE word *apostasy*, according to *Webster's Dictionary*, means "a standing off from, a defection, an abandonment of what one has voluntarily professed, a total desertion or departure from one's faith, principles, or party. . . ." In one brief chapter, Elder Talmage reviews the whole sweep of Christian history from the first to the nineteenth centuries in the light of this concept. Obviously all he or we can do in so brief a space is to indicate a point of view, a basis for further study and consideration of a vast and intricate subject.

Apostasy is a common phenomenon in religious history. In every major religion individuals and groups have broken away repeatedly from the main stream of the Church or sect—sometimes to protest the apostasy of the Mother Church and sometimes simply in error or sin. It is not uncommon, as evidenced in the Reformation in Christian history, for both the Mother Church and the defectors therefrom to consider one another as apostate.

Change is inevitable in any movement involving people. Conditions vary, and people are individuals; so error and/or growth are quite certain to occur. No religion and church can remain absolutely static and unchanging throughout history. A Roman Catholic writer, Karl Adam, had a point when he said, in effect, that others may talk of primitive simplicity, but he preferred Catholic fullness.²

Change must come. The question remains: Is the change growth toward a fullness or of apostasy from the original faith?

Question:

How does one evaluate change to know if it is apostasy?

There is only one sure way and that is to define clearly the original norm of Christianity. Since we are talking about apostasy from the Gospel and Church of Jesus Christ, the Saviour becomes our

²In his *Spirit of Catholicism*, Macmillan Company.

norm and standard. What did He teach? How did He ask us to live? What was His purpose in our lives? What kind of Church did He establish through which to accomplish His goals in human life?

Once we have clearly in mind the kind of gospel and church the Saviour taught and established, then we can measure any historical movement at any time and place with the norm of Christ, thus measuring either growth or defection. This presupposes considerable knowledge of both the Pristine Gospel and Church and of Christian history.³

Causes of the Apostasy

We believe that the followers of Christ in the early centuries immediately after His mission on earth fell away from the true Gospel and Church of Christ. This occurred both on the Western Hemisphere and in Europe and the Near East.

Questions:

1. What caused the apostasy among the Nephites? Read 4 Nephi.
2. What were contributing causes in the Mediterranean world?

According to the Nephite record, the falling away from Christ came about because Nephites became "lifted up in pride . . . divided into classes and . . . began to build up churches unto themselves to get gain." In the Mediterranean area, corruption of simple doctrines, unauthorized changes in the ordinances of the Gospel and in church organization and government, and using religion to maintain and gain economic and political power contributed to the loss of the Gospel of Jesus Christ. Let it be observed that in each instance, the apostasy came from within, from the failure of Christian disciples to live their faith.

Apostasy Today

No one is immune to the possibility of falling away from the true Gospel and Church of Christ. It is unlikely that any outside force can utterly destroy our faith. Apostasy usually comes gradually, slowly, quite unnoticed whether it be in the life of an individual, a group, or a whole movement.

Questions:

1. What conditions or actions lead an individual to apostasy from the Gospel or Church of Christ?
2. Are any of these discernible in your life or mine today?
3. Wherein do we Latter-day Saints depart from the spirit, teachings, or emphasis of Christ?
4. Is anyone in the Church wholly immune to apostasy?
5. Is it possible for the present Church as a whole to fail the Lord Jesus Christ as did the Nephites and early Christians?

³This approach is outlined in some detail in Lowell L. Bennion, *The Religion of the Latter-day Saints*, L.D.S. Department of Education, 1940; chapter XIV.
Library File Reference: Jesus Christ.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1964

COURSE OF STUDY—1964	Course No. 1: A Gospel of Love	Course No. 2: Growing in the Gospel, Part I	Course No. 4: Living Our Religion, Part I	Course No. 6: What It Means to Be a Latter-day Saint	Course No. 8: Old Testament Stories	Course No. 10: The Life of Christ
APPROXIMATE AGES—1964	Nursery 3	Kindergarten 4, 5	Primary 6, 7	8, 9	10, 11	12, 13
Date of Lesson OCTOBER 4	Pets Need Us To Be Kind to Them (40)	We Do Better When We Keep Trying (40)	The Priesthood in the Home (40)	Jesus, the Son of God, Is Head of This Church (37)	Samuel, the King Maker (37)	The Last Supper (37)
OCTOBER 11	Neighbors Should Be Kind to Each Other (41)	Respecting the Rights and Belongings of Others (41)	We Make Records (41)	Review	Saul, the Nation Builder (38)	In Gethsemane (38)
OCTOBER 18	We Are Learning To Be Kind Everywhere We Go (42)	We All Want To Be Happy (42)	Pioneer Made Records (42)	A Man Must Be Called of God (38)	Saul, the Rejected King (39)	A Night of Persecution (39)
OCTOBER 25	Many People Are Kind to Us at Sunday School (43)	Jesus Helps Us To Be Happy (43)	The Bible Is a Record (43)	A Latter-day Saint Believes in Freedom of Worship (39)	David, the Young Champion (40)	On Calvary (40)
NOVEMBER 1	I Was a Baby When I Came To Live with My Family (44)	Helping Others Makes Everybody Happy (44)	The Bible Is a Compilation of Many Books (44)	A Latter-day Saint Is a Good Citizen (40)	David in the Wilderness of Judea (41)	The Resurrection (41)
NOVEMBER 8	Mother and Daddy Are Happy I Came To Live with Them (45)	We Have Many Blessings (45)	Jesus Told Stories (45)	People Are Responsible for Their Own Acts (41)	A Shepherd Who Became a King (42)	Final Visit to Galilee (42)
NOVEMBER 15	I Came To Live in a Family (46)	Blessings Come through Work (46)	Letters in the Bible (46)	We Follow the Counsel and Advice of Our Church Leaders (42)	Solomon, the Temple Builder (43)	"Feed My Sheep" (43)
NOVEMBER 22	There Is Love in My Family for Me (47)	Thanksgiving, a Special "Thank-You" Day (47)	The Book of Mormon Is a Record—How We Got It (47)	A Latter-day Saint Believes in Prophecy (43)	Review (44)	Darkness and Destruction (44)
NOVEMBER 29	My Birthday Is a Special Day (48)	We Express Gratitude for Our Blessings (48)	Nephi Gets the Brass Plates (48)	Why I Am a Mormon (44)	Rehoboam, the Foolish (45)	Among the Nephites (45)
DECEMBER 6	Mother and Daddy Have Birthdays (49)	Jesus Showed Us How To Love One Another (49)	The Pearl of Great Price Is a Record (49)	Organization of the Church Provides Many Opportunities (45)	Jeroboam, the Deceitful (46)	End of the Mission (46)
DECEMBER 13	Jesus Was a Baby When He Came Here To Live (50)	Love Makes Us Want To Share (50)	The Pearl of Great Price (Writings of Joseph Smith) (50)	Joseph Smith—The Great Latter-day Prophet (46)	Israel and Idol Worship (47)	"I Am with You Always" (47)
DECEMBER 20	The World Is Happy Jesus Was Born (51)	Our Heavenly Father Loves Us (51)	Christmas Lesson (51)	Christmas, a Time for Loving and Giving (47)	Christmas Lesson	Christmas Lesson
DECEMBER 27	Jesus Taught Us To Love (52)	We Show Our Love When We Are Kind (52)	Teachings from the Doctrine and Covenants (52)	What It Means To Be a Latter-day Saint (48)	Final Review (48)	Looking toward the Future (48)

Numbers in parentheses are lesson numbers.

Reviews are provided for reviewing previous lessons when class instruction is on schedule.

When instruction is behind, reviews should be used for catching up.

Titles and Dates of Sunday School Lessons by Courses

4th Quarter, 1964

Course No. 12: The Church of Jesus Christ in Ancient Times	Course No. 14: The Message of the Master	Course No. 16: The Gospel Message	Course No. 20: Genealogical Research—A Practical Mission	Course No. 23: Teaching the Gospel	Course No. 24: Gospel Living in the Home	Course No. 26: Jesus The Christ	Course No. 28: The Articles of Faith*
14, 15	16, 17	18, 19, 20, 21	Genealogical Training—Adults	Preservice Teachers—Adults	Family Relations—Adults	Gospel Doctrine—Adults	Gospel Essentials—Adults
New Patches on Old Clothes (33)	The Trials (37)	New Light on the Fall and the Atonement (34)	Picking a Starting Task (34)	The Teacher's Calling (1)	Increasing the Mental Powers (30)	Review—General Conference Sunday	The Book of Mormon (Continued) (36)
The Most Famous Book in the World (34)	They Crucified Him (38)	The Way of Salvation for All Men (35)	Research by Members Who Are First and Second Generation (35)	Developing Teaching Materials (2)	Maturing the Emotions (31)	Ministry of Christ on the Western Hemisphere pp. 721-731 (37)	Review
Review	Him, Whom They Pierced (39)	The Way of Salvation for All Men (36)	Engaging a Genealogist To Make Searches (36)	Gospel Principles Are Vital Truths (3)	Human Relationships (32)	Ministry of Christ on the Western Hemisphere (Cont.) pp. 731-742 (38)	Revelation (37)
Biblical Prophets Foretell Zion (35)	He Is Risen (40)	The Gathering of Israel (37)	Review	Obedience Is Learned (4)	Review	The Long Night of Apostasy pp. 745-755 (39)	Dispersion and Gathering of Israel—Zion (38)
The Blessing of Joseph and Its Fulfillment in America (36)	Some Appearances of the Risen Lord (41)	The Gathering of Israel (38)	Assembling and Examining Research Notes (37)	Teaching Must Match Learning (5)	Towards Spiritual Maturity (33)	Manifestations of God and Jesus Christ pp. 758-767 (40)	Christ's Reign on Earth, Renewal of the Earth (39)
Nephi Views Our Day (37)	The Final Promise (42)	Review	Assembling and Examining Research Notes (Continued) (38)	Place of Memorization (6)	Free Agency and Choice (34)	Manifestations of God and Jesus Christ (Cont.) pp. 767-771 (41)	Review
A Gentile Crosses Many Waters (38)	Peter's Leadership (43)	L.D.S. Contributions to Scripture (39)	Problems in Assembling Individual Family Group Sheet (39)	Matching Lesson Content to Readiness (7)	Tests and Trials (35)	Manifestations of God and Jesus Christ (Cont.) pp. 771-775 (42)	The Resurrection (40)
Review	The Church Grows (44)	L.D.S. Contributions to Scripture (40)	Seeing A Job Through—Achieving Its Objective (40)	Good Lessons Present One Concept (8)	Men: Created and Creator (36)	Manifestations of God and Jesus Christ (Cont.) pp. 775-777 (43)	Religious Liberty and Tolerance (41)
The Conquest of Mexico (39)	Peter's Vision (45)	The Second Coming of Christ (41)	Review	Teaching Concepts about Religion (9)	Hidden Treasure (37)	Jesus the Christ To Return pp. 780-785 (44)	Submission to Secular Authority (42)
Englishmen in Search of Freedom (40)	Paul among the Gentiles (46)	The Second Coming of Christ (42)	Adding to and Correcting Family Group Records (41)	Teaching Concepts about Persons (10)	Joy Comes through Obedience (38)	Jesus the Christ To Return (Continued) pp. 785-792 (45)	Practical Religion—Home and Marriage (43)
Freedom Won (41)	Unto Caesar Shalt Thou Go (47)	Church Program for Material Needs of Its Members (43)	Orderly Preservation of Research Notes (42)	Teaching about Inner Feelings (11)	Priorities and Emphases (39)	Review	Practical Religion—Spirituality (44)
Christmas Lesson	Christmas Lesson	Christmas Lesson	Christmas Lesson	Teaching about Objects (12)	Christmas Lesson	Christmas (Special Lesson)	Christmas Lesson
Freedom Guaranteed (42)	The Message of the Epistles (48)	Church Program for Material Need of Its Members (44)	All Things Are Possible to Him That Believeth (43)	Teaching about Size, Place, Time (13)	The Personal Commitment (40)	General Discussion—Teachings of Jesus in Our Lives	Practical Religion—Benevolence of the Church (45)

Numbers in parentheses are lesson numbers.

*For Course No. 28 use teacher's supplement prepared by David Lawrence McKay.

In the Mouth of Two or Three Witnesses

by Richard O. Cowan

In a court of law a man's life or property may depend on the testimony of two or three witnesses. As a historian seeks to reconstruct the past, the best he can do is to rely on the testimony of witnesses. Testimonies of witnesses, both ancient and modern, form an important segment of the foundation upon which we build our faith in the Lord Jesus Christ.

Four New Testament witnesses wrote accounts of the life of the Saviour as they knew it. Each wrote from a different point of view, so each account contributes information and insight not found in the others.

Matthew was one of the Twelve and a former Publican and Roman tax collector. Because the Jewish people hated paying taxes to foreign overlords, the Publicans were a resented and despised class. Matthew, the former Publican, wanted to convince his Jewish audience that Jesus was the Christ, so this Gospel is full of instances in which the Lord fulfilled prophecies concerning the coming Messiah.

Mark, according to tradition, was a disciple of Peter; and this gospel reflects the latter's testimony of Christ. As Peter appears to have been a man more of action than of contemplation, even so is Mark the most brief of the four gospels and emphasizes the narrative of the Saviour's deeds.

Luke was probably a Greek physician; he carefully researched the life of Christ and then reported only those things which could be most certainly believed. (*Luke 1:1-4*.) Writing to Theophilus, Luke included in his narrative items having a broad range of interest.

John was perhaps the last of the four gospels to be written, so this account appears to emphasize phases of the Lord's ministry not stressed in the earlier accounts. John highlighted events of the week preceding the crucifixion and taught the doctrine of Christ's pre-earthly existence.

Old Testament prophets looked forward to the Lord's mortal advent:

Therefore the Lord himself shall give you a sign;

Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. (Isaiah 7:14; 9:6.)

Book of Mormon prophets proclaimed:

And behold, he shall be born of Mary, at Jerusalem which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed and conceive by the power of the Holy Ghost, and bring forth a son, yea, even the Son of God. (Alma 7:10.)

The Bible records many of the events of the Lord's mortal ministry from the time of His birth to His ascension into heaven 40 days after the resurrection. The Book of Mormon records in 3 *Nephi* many events during the Lord's visit to His "other sheep" (*John 10:16*) in America. The Saviour repeated the Sermon on the Mount and other significant portions of the teachings He had given in the Holy Land. The Book of Mormon record of these sayings thus constitutes a witness to the truthfulness of the biblical account. In many instances, furthermore, the Book of Mormon gives a more complete account and often throws new light on the meaning of passages found in the New Testament. These two witnesses, therefore, not only sustain each other in bearing testimony of Christ, but also complement each other in giving us a greater understanding of His Gospel.¹

In these last days the Lord has again made Himself known. Revelations opening the dispensation of the fulness of times have been compiled and are found in the Doctrine and Covenants, the modern witness for Christ.

Latter-day Saints should be grateful for the additional witnesses of the Saviour. These scriptures ought to be constantly studied and thoroughly learned by all who love the Lord and wish to pattern their lives after His Gospel. Still another witness is available to those who would have a testimony of Jesus Christ. To those who search the scriptures, the Lord has promised:

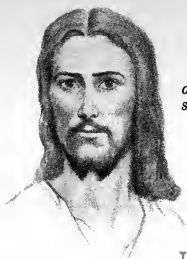
And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)

¹For Course 4, lesson of October 25, "The Bible Is a Record"; for Course 6, lesson of October 4, "Jesus, the Son of God, Is the Head of This Church"; and for Course 14, lesson of November 3, "Some Appearances of the Risen Lord"; and of general interest.)

¹For a comparison of doctrinal teachings in the Bible and Book of Mormon see "In the Mouth of Two Witnesses," by Richard O. Cowan, *The Instructor*, July, 1960, page 247, and accompanying inside back cover chart.

Library File Reference: Jesus Christ—Divinity.

Witnesses For Christ



"... In the mouth of two or three witnesses shall every word be established."¹

"When the Savior shall appear we shall see him as he is. We shall see that he is a man like ourselves." (Doctrine and Covenants 130:1.)

OLD TESTAMENT PROPHETS:

ABRAHAM: "And when Abram was ninety years old and nine, the Lord appeared to Abram. . . ." (Genesis 17:1, 18:1, 26:2-5. See also Abraham 2:6.)

JACOB: "... I have seen God face to face, and my life is preserved." (Genesis 32:30; see also 28:12, 13, and 35:9.)

MOSES: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness." (Exodus 24:9, 10. See also 33:10-11, 21-23. See Moses 1:1-6.)

SOLOMON: "... the Lord appeared to Solomon the second time. . . ." (1 Kings 9:2.)

ISAIAH: "... I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." (Isaiah 6:1. See also 2 Nephi 11:2.)

LATTER-DAY PROPHETS:

JOSEPH SMITH: "... When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!* (Joseph Smith 2:17.)

JOSEPH SMITH AND SIDNEY RIGDON: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him. . . ." (Doctrine and Covenants 76:22, 23. See also 130:1.)

JOSEPH SMITH AND OLIVER COWDERY: "We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber." (Doctrine and Covenants 110:2; see verse 3 also.)

LORENZO SNOW: "He stood right here, about three feet above the floor. It looked as though he stood on a plate of solid gold." Pres. Snow "described his hands, feet, countenance and beautiful white robes. . . ."²

JOSEPH F. SMITH: "... the Son of God appeared, declaring liberty to the captives who had been faithful. . . ."³

PRES. DAVID O. MCKAY: "I . . . fell asleep and beheld . . . something infinitely sublime. . . . I . . . saw a great concourse of people. . . . Instantly my attention seemed centered upon the Leader, and though I could see only the profile of his features and his body, I recognized him at once as my Saviour! The tint and radiance of his countenance were glorious to behold!"⁴

THE NEW TESTAMENT:

SIMON PETER: "... Thou art the Christ, the Son of the living God. . . . Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:16-17. See also Acts 10:40, 41.)

THE ELEVEN: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. . . . And Jesus came and spake unto them. . . ." (Matthew 28:16-18. See also Matthew 28:9; Mark 16:9, 10, 12, 14; Luke 24:14-48.)

MARY MAGDALENE: "Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her." (John 20:18.)

THOMAS: "Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God." (John 20:27, 28.)

STEPHEN: "... Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:56.)

PAUL: "At midday, O King, I saw in the way a light from heaven, above the brightness of the sun . . . and . . . I heard a voice speaking unto me. . . . And he said, I am Jesus whom thou persecutest. . . . I have appeared unto thee . . . to make thee a minister and a witness. . . ." (Acts 26:13-16; see also Acts 9.)

THE BOOK OF MORMON:

NEPHI AND JACOB: "... for he (Isaiah) verily saw my Redeemer, even as I have seen him. And my brother, Jacob, also has seen him. . . ." (2 Nephi 11:2, 3.)

MORMON: "... I was visited of the Lord, and tasted and knew of the goodness of Jesus." (Mormon 1:15.)

BROTHER OF JARED: "... Behold, I am Jesus Christ. . . . Behold, this body, which ye now behold, is the body of my spirit; . . . and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:14, 16.)

MORONI: "And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things." (Ether 12:39.)

THE MULTITUDES: See 3 Nephi 8-28.

¹Doctrine and Covenants 6:28.

²"Modern Witnesses of Jesus Christ," by H. George Bickerstaff; The Instructor, March, 1961; page 100.

³"Modern Witnesses of Jesus Christ," page 101.

⁴"Latter-day Prophets Receive Revelations Today," by Joseph Fielding Smith, Jr.; The Instructor, November, 1963; page 385.

Let Us Reason Together

THE PROPHET ISAIAH: *He was a poet who was practical.*

I was licking my wounds.

An associate on a project had been hurt by my words.

I related the incident to a friend of many years. My friend replied: "You commanded when you should have counseled. After all, your associate had as much right as you to make those decisions. Your decisions were not necessarily wrong. In fact, your associate would have probably gone along with you on each of them—had you asked instead of commanded."

Actually my wise friend was saying what Isaiah, that ancient prophet-statesman, had written:

"Come now, and let us reason together. . . ."

Alfred P. Sloan, Jr., has won his place as a genius in organization in the world of business. This shy, slender, sweat-loving son of a Brooklyn merchant guided the world's largest manufacturing corporation, General Motors, longer than any other man.² In his autobiography, *My Years with General Motors*,³ Mr. Sloan describes the rise of this mighty industrial empire and the organizational patterns and practices which have made it tick. Repeatedly through the book one catches the power of Isaiah's counsel: ". . . let us reason together."

Mr. Sloan describes the beginnings of General Motors in 1908, the same year Henry Ford announced the Model T. General Motors' founder was William C. Durant, an automotive wizard with

rare imagination, generous human qualities, and high integrity. But, Mr. Sloan points out, Mr. Durant "overloaded himself." Important decisions had to wait until he was free, and then they were often made impulsively. There was not enough "let us reason together."

General Motors ran into financial troubles in 1920, when most of the corporation's divisions were overspending. Each division was out for itself. There was not enough "let us reason together" between the heads of Cadillac, Chevrolet, Buick, and other divisions.

General Motors, after a shaky infancy, became great, Mr. Sloan notes, "because of its people and the way they work together."

Once asked about his recipe for handling men, Mr. Sloan replied: "I never give orders. . . . Perhaps an executive, through years of building up confidence, might get to the point where he could afford to say, 'You do this because I ask you to.' But an executive is wrong so many times himself that this would be a dangerous course to follow. He would miss so many opportunities for obtaining wise counsel."

Mr. Sloan continued: "If people can get each other's point of view, disagreement as to policies and courses of action are usually slight."⁴

"Let us reason together" is vital in business. It is even more important in the home and classroom. Many a heartache and heartbreak comes because there are commands instead of reasoning together—between husband and wife, mother



and daughter, father and son, and teacher and pupil.

The other day I called a friend for a donation to a political candidate's campaign. This friend is known as a tough, successful businessman. His reply: "I think I'll contribute. I am in sympathy. But before I give you my answer, I must talk it over with my wife."

I have known that man for decades. Hard fighting as he is on Main Street, he seems to enjoy a happy home. He and his wife "reason together."

Another friend, a teacher, told me about getting close to a son on a mountain hike. And there was a woman who spent some of her most delightful moments in the wee hours visiting with her daughter upon the daughter's return from dates.

One of the most stimulating teachers I ever had was a thin, gray-haired instructor in English who pursued learning with us students as his partners. He led us to reason together in probing the art of writing. Study with him, rather than for him, became exciting.

I have long admired Isaiah. He was a poet who was practical, a prophet who looked, with God, centuries into the future. But this week my respect for Isaiah has reached a new high as I have read and reread his gem:

"Come now, and let us reason together. . . ."

—Wendell J. Ashton.

(For Course 4, lesson of September 20, "Working Together"; for Course 24, lesson of October 18, "Human Relationships"; and for general reading.)
Isaiah 1:18.

²Mr. Sloan was president of General Motors Corporation 1923-57, chairman of the board 1957-56.

³Alfred P. Sloan, Jr., *My Years with General Motors*, Doubleday & Company, Inc., Garden City, New York, 1964.

⁴B. C. Forbes and O. D. Foster, *Automotive Giants of America*; B. C. Forbes Publishing Company, New York, N.Y., 1926; pages 237-239.